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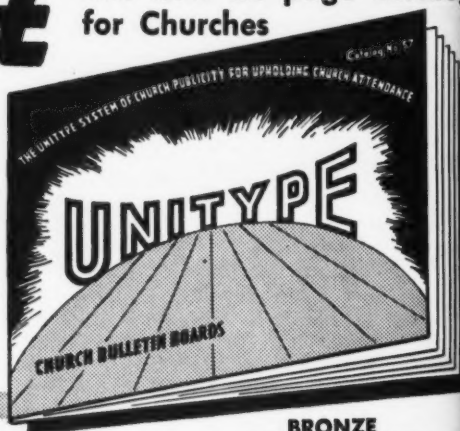
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NEWSLETTER

CHURCH PRESS TOO EASY GOING? Some leaders are thinking this, and are telling editors so. They want church papers to come to grips with moral and religious implications of modern-day problems—political, economic, cultural, even scientific. Speakers in Chicago for the Associated Church Press meeting (158 members with more than 14 million circulation) hammered on two weaknesses: lack of interpretative reporting, lack of a prophetic voice.

THREE AMENDMENTS NOW LAW. Changes in the Methodist constitution, proposed at the 1956 General Conference, have cleared the last hurdle—a canvass of votes from 127 annual conferences by the Council of Bishops. Each amendment received 10-1 support. The most controversial one makes it easier for Negro churches and annual conferences to transfer out of the Central Jurisdiction. Some northern factions still argue it is too much of a compromise. Other changes give large churches more lay representatives at annual conferences and boost the number of General Conference delegates from 800 to 900.

RECESSION NOT HURTING CHURCH GIVING. Methodists, in fact, are giving slightly more than last year at this time. Churches may feel the pinch, but not for some time. Dr. Thomas B. Lugg, World Service treasurer, who has studied depression and inflation periods, says it usually takes two years to make a dent. Right now the impact is being felt most in new construction. Government sources report this dropped \$3 million in March from the February level. Ordinarily there is a seasonal increase in activity.

EVANGELISM NEEDS A PUSH. It still takes 25 Methodists to win one new person on profession of faith. This is the latest ratio from the Board of Evangelism. Last year 378,031 joined the church on profession of faith—a slight gain over recent years.

(More church news page 99)

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On the Record

Has Liberalism Had It?

ONCE a God-fearing, freedom-loving word, "liberalism" is now in bad repute. It is banished from most conversations, although it still claims some strident voices. Whether you are speaking politically or economically, culturally or religiously, you are likely to think twice before standing up to be counted as a "liberal."

Did generous, do-gooding liberalism have within itself the seeds of its own decay and destruction, or was it done in by demonic powers let loose in the world? Your answer depends on your own viewpoint. But there is no doubt of the fact—liberalism as a viable, defensible way of life has fallen on evil days.

Although Catholics like Editor John Cogley believe that liberalism in politics can be espoused without liberalism in religion, liberalism is actually of one piece. Robert D. Bulkey's *Christian Century* article, "Why I Am Still a Liberal," made that clear. He pointed out that liberalism is not a body of knowledge, nor a philosophy of life, nor a religious way, but an attitude—an attitude of open-minded, humble, teachable, experimental appreciation toward knowledge and experience. The Christian liberal (or liberal Christian, if you will) has a

MAY, 1958

THE NEW Christian Advocate

Christian Advocate est. 1830 . . . The Pastor est. 1937

FOR PASTORS AND CHURCH LEADERS



John Wesley
Founder
Methodism
1703-1791

"The Methodists alone do not insist on your holding this or that opinion; but they think and let think. Neither do they impose any particular mode of worship. . . . I do not know any other religious society, either ancient or modern, wherein such liberty of conscience . . . has been allowed, since the age of the Apostles. Here is our glorying; and a glorying peculiar to us."

VOLUME II No. 5

MAY, 1958

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Young people are interested in thoughtful and inspirational reading—that is, if it speaks their language, meets their needs. If quality reading that's interesting is not available, many will turn to less desirable publications.

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Harry L. Laws of Manassas, Virginia, a student at Methodist related American University, discovers through the pages of TOGETHER that the church's message is as valid for Rocket Age living as it was 2000 years ago.

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built-in reverence for all life—his own, his neighbor's, his God's.

In America, religious liberalism has combined theology and morality. Liberals like Horton and Rall are sincere, earnest, hard-working and God-loving people. They are crusaders for righteousness, believing in man's worth and dignity, his acceptance by the God who made him, his redeemability from the power of his own sins, his perfectability, too, despite the fact that he is a stranger in an imperfect world.

He is a moral man in an immoral society that need not remain inevitably and irretrievably immoral.

But, in putting Christian ideals and values into the scientific, commercial, and cultural clothes of the 20th century (a job that desperately needed doing), liberalism was faced with some slippery, subtle temptations. Sub-Christian humanism and sub-human determinism were wily. And H. Richard Niebuhr, in *The Kingdom of God in America*, could write truly concerning the religion of some bewitched liberals: "A God without wrath brought man without sin into a kingdom without judgment through the ministrations of a Christ without a cross."

That kind of obfuscation deserves the stern rebuke it has received from fundamentalist, neo-orthodox and even high churchmen, speaking from differing and often conflicting viewpoints.

Such fuzzy thinking—if it could be called that—never represented the prophets of liberalism, certainly not Rauschenbusch, the anniversary of whose first book we are now observing. He was no utopian dreamer (though a dreamer and idealist), and

no environmentalist, and no exponent of the heresy that to know good is to do it, and no mere reformer of institutions or organizations. As Duke's Professor Kenneth Clark said recently: "Rauschenbusch summoned men in a day of crisis, not to socialism, but rather to a personal regeneration and a dedication to the ethics of the Kingdom of God." For him, the Kingdom is always a "social hope" that begins in personal religion.

Despite the excuses and excesses of some liberals, Christian liberalism has contributed much, even to the Reformation theologies that are trying to throw it out the window. Liberalism found a reasonable solution of the conflict between science and religion. Liberalism helped biblical scholarship rediscover the historic Jesus. Liberalism pricked the consciences of his present-day followers and applied his principles to the social order. Liberalism prompted the churches to reach out for each other in fellowship, in his name, and in the name of the great Church.

All this, and more, liberalism's social gospellers did, even as they left undone the theological thinking they should have done. And now, despite the correctives that liberalism needed from these new-old theologies of Barth and Brunner, Bultmann and the others, we are in danger of neglecting what liberalism in its heyday did so well.

Yes, liberalism has had it; but neo-liberalism may yet follow neo-orthodoxy.



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When the writer toured the coast of Labrador with him we were aground three times, on fire once, once we lost our anchor, and once a great iceberg crashed against us and deposited tons of ice on board.

On asking a Newfoundland fisherman what he thought of Dr. Grenfell, he replied: "There'll be more folks as'll miss the doctor when he dies than'll miss King George."

—JEROME DAVIS in *Religion in Action* (Philosophical Library)

"Merton S. Rice . . . was my dear friend, and I can testify that his life was so gracious, his gospel so kind, and his manner so captivating that to have him as a friend caused one to grow."

—BISHOP ARTHUR J. MOORE
The Methodist Church

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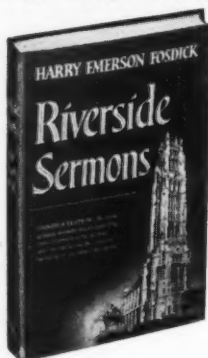
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A look at the Methodist tradition of the ministry in light of church history.



The Concept of Ordination

By J. HAMBY BARTON, JR.

"The Lord pour upon thee the Holy Spirit for the office and work of an elder in the Church of God, now committed unto thee by the authority of the Church through the imposition of our hands. And be thou a faithful dispenser of the Word of God, and of his holy Sacraments. . . ."

AT THIS most solemn moment, the Methodist minister who kneels at conference feels the weight of bishop's and elders' hands. Is this ordination simply an old initiation ritual maintained as a token of entry into the society of preachers?

J. Hamby Barton, Jr., is a field work assistant at Drew University School of Theology and pastor of Milford (Pa.) Methodist Church.

The subject of ministerial orders currently occupies a prominent place in theological discussions. It has much to do with church unity; for it divides Protestant and Catholic theologies, even Catholics of the Eastern Orthodox, old Catholic, and the high-church party of Anglican traditions.

Against ideas of apostolic succession stands the Protestant tradition which, holding to the priesthood of all believers, cannot limit the sacramental grace of the Church.

Methodists need to examine their own tradition in order not to be swept away by contrary winds of doctrine.

John Wesley considered himself a high churchman. In his pre-Aldersgate days, he adhered strictly

to the letter of the English *Book of Common Prayer*. And with these views he held the concept of the threefold order of the ministry—bishop, elder, and deacon—as being of divine appointment.

However, he had a deeper attachment to the Bible and to the demands of the Gospel laid upon him. There was also in his make-up the Puritan idea that the primitive church was the most pure church, and, therefore, a norm whereby other churches might be judged.

Thus, in 1746, when he read Lord King's account of the primitive church, with its assertion that the terms "bishop" (*episcopos*) and "elder" (*presbuteros*) were synonymous in the primitive church, he stood convinced.

WHEN WE look into the leadership of the primitive church, biblical materials tantalize us with hints of some type of organization; but they prove inconclusive. The terms "bishop," "elder," and "deacon" are used; but we must remember that these were not originally designations of sacred offices but commonplace words which the biblical writers used freely. "Bishop" simply means "overseer"; a "presbyter" is simply an "elder," by age or wisdom a leader; "deacon" stands for "minister." Only as a later development do these words take on specific official meanings.

At the opening of the Acts

(4:35 f.) we see the Twelve as the general leaders of the church. They possessed this authority by virtue of the fact that they had been chosen by Christ himself and entrusted with the fullness of his teaching and they were the prime witnesses to the Resurrection. They were apostles, men sent on a mission. Thus they became the founding fathers of the Church.

The apostolic teaching and witness was a means of grace whereby Christ confronted and converted men and brought them into the Church. But they were not otherwise possessors of an exclusive grace which they could transmit to their missionary and pastoral successors. Nor was it necessary to raise up new generations of apostles; the freshness of the apostolic witness and teaching was effectively preserved in the New Testament.

Very soon (Acts 6) the apostles began to shift temporal affairs and pastoral responsibility to local church leaders in order to free themselves for wider missionary activity. The sudden introduction of elders as rulers is recorded in Acts 11:30.

Those who maintain that divine appointment came through the episcopacy say that the apostles' authority fell immediately on an order of bishops. Others believe that the authority of the apostles succeeded to various presbyteries with which the apostles had been associated, and out of which, as a later develop-

ment, arises the monarchical episcopacy.

Jerome points to the church at Alexandria where "the presbyters always named as bishop one of their own number chosen by themselves and set in a more exalted position." This testimony regarding Alexandria is now largely accepted.

This historic background in the primitive church, which Wesley founded, is well supported by modern scholarship. The historic basis on which John Wesley made his decisions regarding ordination is firm.

There have been many opinions on Wesley's ordination of preachers for America, but he himself offered little explanation for his actions. When, in 1785, he published in the *Arminian Magazine* the roll of the ordained men in America together with their superintendents, he added this note: "If anyone is minded to dispute concerning diocesan episcopacy he may dispute; but I have better work."

From the beginning at Bristol, Methodist work had its calling in answering the needs of the unchurched. When Wesley saw that many in America were unchurched, he moved to provide pastoral leadership.

The Conference at Leeds in 1784, appointed Thomas Coke, presbyter, Richard Whatcoat and Thomas Vasey, lay preachers, to America. On Sept. 1, Wesley's *Journal* contained this entry: "Being now clear

in my own mind, I took a step, which I had long weighed in my mind, and appointed Mr. Whatcoat and Mr. Vasey to go and serve the desolate sheep in America." His diary sheds more factual light on the day: "Sept. 1, Wednesday. 4 Prayed, ordained R Whatcoat and T Vasey . . . Thursday 2. 4 Prayer, ordained Dr. Coke."

Whatcoat's *Journal* states that, "Rev. John Wesley, Thomas Coke, and James Creighton formed a presbytery." This "presbytery" ordained by presbyterian ordination Whatcoat and Vasey as elders. The ordination of Coke, by Wesley, Creighton, Whatcoat, and Vasey was that of superintendent.

These three men then proceeded to America. Superintendent Coke's instructions were to ordain Asbury as superintendent and then proceed to ordain elders and deacons among the preachers. Asbury would not accede to this plan without a general conference of the preachers. This conference, composed of some 60 of the 83 preachers, met in Lovely Lane Chapel, Baltimore, in late December, 1784, "The Christmas Conference."

As the minutes record, "At this conference we formed ourselves into an Independent Church; and following the council of Mr. John Wesley . . . we thought it best to become an Episcopal church."

But they did not follow Wesley all the way, for Asbury declined to accept Wesley's appointment as

superintendent except on the vote of his brethren. They did vote—unanimously—and on Dec. 25, 26, and 27, he was successively ordained deacon, elder, and superintendent. The ordaining clergymen were Coke, Whatcoat, Vasey, and Philip Otterbein, a German Reformed church minister and friend of Asbury. On the following days they ordained some 10 elders and a few deacons.

Charles Wesley strongly disapproved of his brother's actions. "What are your poor Methodists now? Only a new sect of Presbyterians." And he is partially right. Methodist orders are entirely presbyterian. Our differences with the Presbyterians are not in orders but in polity.

The chief organizational difference between episcopal and presbyterian systems is the locus of the power of ordination. The episcopal system denies to the presbyter the power of ordaining. Methodists, following the New Testament identity between *presbuteros* and *episkopos*, vest the authority for ordination in the presbytery. The bishop, together with other elders, acting under this authority, ordain by the imposition of their hands.

However, the Methodist bishop has more authority than a Presbyterian moderator. Among the primitive church systems, Methodism does bear a marked resemblance to the Alexandrian system. This was pointed out by Coke in his sermon

preached at Asbury's ordination; it was certainly in Wesley's mind when he ordained Coke as superintendent.

Much has been made of the fact that Wesley objected to the use of the title "bishop" by Asbury and Coke. By this objection many have undertaken to prove that Wesley had no intention of making bishops in any sense of the word.

It is true that he uses a translation of *episkopos*, that is, "superintendent" rather than the English translation, "bishop." But the form of ordination which he supplied is identical with the Anglican order for making bishops. And, further, he invests Coke with all the powers of a bishop, including the power to ordain.

It must be remembered that Asbury, not Wesley, is responsible for the suffrage of the preachers as the authority for ordination. Wesley himself said, "I firmly believe, I am a scriptural *episkopos*, as much as any man in England or in Europe." His hard letter to Asbury, castigating him for use of the title "bishop," was probably inspired by the invidious work of men in England who disliked Asbury.

One must also remember that a bishop in England was a lord, an officer of the government as well as a spiritual leader. The high pomp and ceremony of that office in the 18th century certainly had no place in America, as Wesley well knew. From across an ocean the assump-

tion of the title might well appear to be a move in that direction, and away from the humble spiritual leadership which Wesley himself exhibited and expected of the superintendents in America.

THUS we may contend that Wesley intended to make Coke a "scriptural episkopos." Certainly this is not episcopacy as understood by the high-church Anglican. It is episcopacy without episcopal succession.

Of this Wesley said, "the uninterrupted succession I know to be a fable, which no man ever did or can prove." Therefore the apostolic succession rests on the general ministry, however constituted. Therefore, secondly, Methodist episcopacy does not possess exclusively the right of ordination. Methodist episcopacy is that of office, for the practical end that the affairs of the church may be efficiently administered. It is in recognition of these differences that Wesley changes the title "bishop" to "superintendent."

A less noticed but equally important change, noted in the Sunday service, is that of "priest" to "elder." This emphasizes the nonsacerdotal character of the Methodist ministry. The word "priest" is ambiguous. On the one hand, it is a transliteration of the Greek *presbuteros* and thus is equivalent to "elder." On the other, it stands as the English translation of *hiereus*, "sacrificer."

This idea of the Christian minister as priest (*hiereus*) is nowhere found in New Testament or apostolic Christianity. On the contrary, Jesus alone is priest, having by the offering of himself put an end to sacrificial systems (Heb. 10:11, 12). Where priesthood is mentioned in the New Testament, it is in the sense of the whole race of Christians being priests as they are admitted into the presence of God, Jesus Christ being the only mediator between God and man.

Thus the idea of the priest as sacrificer is incompatible with Protestant doctrine. This is clearly shown in our Article of Religion XX.

The sacrifice of Christ is now present in his Supper, not by repetition, but by the steady impingement on time of an eternal fact. Christ alone has offered himself once for all time. Our ministers do not sacrifice Christ and are therefore not priests, *hiereis*, but priests, *presbuteroi*—elders of the church. Wesley's substitution avoids this ambiguity.

The deaconate, originally the assistant of bishops and elders, has become in the course of centuries a junior order preparatory to the presbytery. American Methodism has retained this concept.

Methodism, then, preserves the deaconate unchanged, clarifies the presbytery, and redefines the episcopacy. And all are for the effective use of evangelical faith, "to spread scriptural holiness. . ."

Instead of blasting sinners with condemnation, some pastors need to wait upon the Holy Spirit.

The Holy Spirit as Counselor



By WAYNE E. OATES

THE TEACHINGS of the New Testament about the Holy Spirit take on a deepened validity when a pastor gets into intensive pastoral counseling. Particularly is this true if he also disciplines himself in the empirical research of contemporary psychotherapy.

He finds several specific lines of continuity running between his experience as a counselor and what the New Testament has to say about the Holy Spirit. In fact, the Holy Spirit becomes the counselor.

The pastor enters a new sense of freedom and inner serenity. He learns to rely more heavily upon the Holy Spirit rather than himself. In four particular ways, at

least, contemporary research in counseling has real relevance to what we know biblically concerning the work of the Holy Spirit.

1. *The Holy Spirit and Lasting Relationships.* Contemporary psychotherapists devote much time to assisting their counselees in reconstructing their lives after relationships to parents, siblings, and home communities have been broken. Much concern is concentrated on dealing with feelings about broken relationships, the feelings of "having been left"—often "holding the bag"—by those in whom confidence has been placed, trust invested, and affections fixed.

The Gospel faces up to these realities in its claims upon the lives of the person who "takes up his

Wayne E. Oates is professor of psychology of religion, Southern Baptist Theological Seminary, Louisville, Ky.

cross" and follows the Lord Jesus Christ. Also, the same concern over the rebuilding of a lasting relationship emerges.

Jesus was aware of the "orphaning" that was taking place in his disciples' lives when he was facing the cross. He told them that he would not leave them desolate (or "as orphans") but that he would pray the Father. The Father would give them "another Comforter," that he might be with them always.

The Holy Spirit, to the pastor and his counselee, then, is the Counselor. The transference and counter-transference of affections, which are usually ways of holding the counselor or counselee and preventing them "from leaving," are thrown into a larger context of security and understanding when we understand the Holy Spirit as the Counselor into whose hands the loves of our lives can be permanently invested and matured.

Also the Church itself, the Body of Christ, in whom the Holy Spirit has chosen to incarnate himself, becomes "the household of God." In the lasting relationships of the church family, the Holy Spirit fills the empty places left by broken relationships of the individual's life.

Therefore, the pastor as a counselor under the tutelage of the Holy Spirit as Counselor can never lose sight of the vital necessity of the Church fellowship in helping persons who are members and those who are not.

2. The Holy Spirit and the Processes of Communication. Counseling and psychotherapy are lasting kinds of relationships, built upon effective communication and deep understanding. The Holy Spirit, as portrayed in action in the New Testament, is at work in the task of communication. In the fellowship of Christians, by reason of the work of the Holy Spirit, "each understands in his own language."

The inability to pray and to express oneself to God is overcome by the Holy Spirit. As Paul puts it, "We do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words" (Rom. 8:26).

In the processes of counseling, the silent level of communication is most important. In this "non-verbal" kind of communication, a type of spiritual encounter often occurs that cannot be captured in words. The Holy Spirit, which is the spirit of love, participates as Counselor in bringing this kind of understanding to pass.

Furthermore, one of the main anxieties that grips a pastor in counseling is his fear that he will "not know what to say."

This is the anxiety of communication.

Some of the most controversial discussions of counseling are over "what to say," how much to say or not say, and who is to do the talking in counseling. Every counseling situation is a testing one at this

point. It is as if we were being brought before a tribunal. The New Testament records Jesus' words in Matt. 10:19-20, which, although the context was that of the persecution of Christians, are nevertheless vividly relevant to much pastoral counseling today:

"When they deliver you up, do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour; for it is not you who speak, but the Spirit of your Father speaking through you."

Today, in counseling with people on tense issues of race conflict, marital disruption, parent-child collisions, and so on, the pastor feels keenly the need for the Holy Spirit to "speak through him."

3. *The Holy Spirit and the Ministry of Remembrance.* Furthermore, contemporary psychotherapy has had much to say about the process of remembering past and forgotten experience. For instance, dreams are the "forgotten language." The New Testament itself is a record of remembrance. The Hebrew story is a history of the pits, slaveries, rebuildings, and the marvelous redemptions of a whole people.

Jesus told his disciples that they could depend upon the Holy Spirit to "bring to their remembrance" all that they needed to know of him and his teachings. Both pastor and counselee are often like the two disciples on the road to Emmaus.

Their hearts burn within them as the Living Spirit opens their eyes to the meaning of the Scriptures. Old and even tritely repeated passages of the Bible take on a luminous freshness in the vital encounter of counseling.

4. Finally, much is said today among psychotherapists about *acceptance* and *non-judgmental attitudes*.

Ministers feel desperately threatened lest this lead to moral laxness and to an ethical weakness in pastor and people. One of the basic problems in all pastoral counseling is handling all the processes of sin, righteousness, and judgment. The question arises again and again as to whether the pastor should take a condemnatory attitude toward the sin and the unrighteousness of his counselee as he sees it.

THE THING that impresses me about pastors who are most concerned with blasting out the sinner with harshness and rough-handed condemnation is that they are usually very anxious persons themselves. They are often more concerned with asserting themselves than with the real need of the person for confession and forgiveness. They are so eager to condemn that they are not willing to wait to see whether the Holy Spirit is already at work in the heart of the person convicting him of sin, of righteousness, and judgment.

If the pastor has this power to wait, he is less likely to confirm the sinner in his waywardness by adding to his need to defend himself from one more self-righteous person. This process of conviction is essentially the work of the Holy Spirit and not that of the pastor. Once the pastor takes such an attitude, he becomes intensely aware of his own need for self-assertion as being in itself a form of pride as deadly as any other sin.

This turns the atmosphere of the conference with the needy person into a kind of worship in itself whereby two sinful persons confess their faults silently to God as the Holy Spirit gives them utterance at the level of relationship that is deeper than words. Then, the pastor who is self-disciplined to listen rejoices that even the spirits are subject to him in the power of the Holy Spirit.

One counselee writes of his experience in these revealing words:

"I needed no man to sit in judgment upon me. Better than any, I know wherein I had fallen. The pain of the load of my own knowledge of the conflict was sufficient to

render conviction leading to the path of wholeness.

"Thus, it was in the acceptance of my own role as a counselee that I was enabled to experience with dynamic encounterment the sharp awareness of my burden. Aided by the spiritual security and participation and patient understanding of my counselor, I reached for the depths for understanding of the one who, through a quiet and inner confrontation, brought meaning to life's suffering."

"I had become aware of the work of the Holy Spirit. I marveled at the Christian maturity such awareness rendered. I became conscious of the strength from within. With my counselor and this Christian dynamic, I could even face suffering with some feeling of excitement; for I had learned that only from the one source can one reap real joy, and the knowledge of this brought comfort with the mere anticipation of a further encounterment leading to greater depths of spiritual maturity.

"Thus I needed no man to sit in judgment upon me, for who is man in the face of the Lord!"

Power

The miracle of our age is the unshackling of power. The witness of the Church concerns the utilization of power for peaceful ends in the light of mankind's most valid aims. Power is not to be condemned or eschewed; of itself it is amoral. Power *may* serve many ends; it *must* serve the needs and hopes of men in the broadest possible fashion.

—DANIEL E. TAYLOR in "Christian Witness and National Policy"

*To drink or not to drink?
An individual's position will be stronger
if he answers for himself and
not because of pressure from any group.*

ALCOHOL, ABSTINENCE

WHY do many Americans drink?

Why do others abstain completely from beer, wine, or cocktails? In particular, why do young people drink or abstain?

Many reasons have been offered for the persistence of drinking customs in our society. Some of the explanations are too simple. For example, it is frequently said that people drink because alcoholic beverages are sold. If they were not available, there would be no drinking.

Some explanations, on the other hand, are too complex. They involve technical information. For example, scientists studied the use of alcoholic drinks among primitive peoples. They noted that the people of the town of Chamula in a remote section of Mexico drink to extreme intoxication on religious feast days and believe they are taking part in a spiritual experience.

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It is difficult, except for the scientists, to relate this kind of drinking to that going on in the cocktail lounge or country club of a typical American community.

Drinking has different meanings for different individuals. There is a tendency to associate with those who think as we do about alcohol. This often sets up barriers that prevent understanding of the real attitudes of both abstainers and social drinkers.

Drunkenness is generally condemned both by drinkers and by abstainers. But because some opponents of alcohol attribute almost all social excess to it, many drinkers not involved in such excesses are unsympathetic or indifferent toward programs designed to reduce alcohol consumption.

It has been estimated that about 70 million adults, roughly two-thirds of the adult population, use alcohol at one time or another during the year. The remaining one-third are abstainers for various reasons. About 6 per cent of the total number of drinkers, or rough-

By RAYMOND G. McCARTHY

COND TEEN-AGERS

Condensed from *Social Action* (May, 1957)

ly 4½ million, are alcoholics. There is said to be a ratio of one woman to 5.5 men among the alcoholic population.

We have noted that drinking is essentially a group activity. The alcoholic begins to break away from the normal social group because his drinking behavior is different. For a time he may drink with other alcoholics. Inevitably he ends up drinking alone—isolated even from his alcoholic associates.

For him drinking becomes a goal in itself. It is a goal that offers false promises of satisfactions superior to those the average person finds in family relations, in his job, and among his friends. This inability of the alcoholic to accept the ordinary responsibilities of living and to derive pleasure from them is at the root of his illness.

We are unable to predict at the present time which of a group of beginning drinkers will become alcoholics. Research studies are under way which may reveal certain clues.

Studies in New York, Wisconsin, and Kansas indicate that a con-

siderable number of young people are using alcoholic beverages, for the most part with the permission of parents. It is not clear whether the rate of use by young people is greater today than a generation ago, although many people suspect this is true. The fact is that there are no statistics which indicate the amount of use by young people 20 or 30 years ago.

Efforts to understand reasons for drinking by high-school-age persons have produced a number of explanations. Teen-agers tend to imitate parents and other adults whom they respect. Young people today are demanding adult rights, and there is a readiness to grant them increased privileges.

For example, many teen-agers have their own automobiles. Because of changes in forms of recreation, they are able to move around the country more freely than their parents did. Only a generation ago the practice of "going steady" amounted almost to a declaration of intention of marriage. Today "going steady" is widely accepted

by many teen-agers who have little thought of marriage in the immediate future. The obligation to serve in the armed forces tends to place the teen-ager on the adult level, sometimes before he is emotionally ready for it. In a number of states, reducing the legal age for voting from 21 to 18 is being considered.

Of course, young people, like their parents, belong to different groups, and group membership for most teen-agers is very important. There is often strong pressure on young people to conform to the group at the risk of being rejected. Conformity may include drinking in violation of standards of the home and of the parental group.

Psychologists tell us that behavior can best be understood by analyzing the factors which produce behavior. For example, a boy or girl who becomes a disciplinary problem in the classroom or in the community may violate certain rules of behavior. Any effective attempt at correcting this situation involves something more than stopping the behavior. It usually demands an understanding of elements in the personality which are seeking expression through this way of acting. Attacking the behavior itself creates resistance and may result in other forms of objectionable behavior.

Drinking by the teen-ager is frowned upon by many adults and by other teen-agers. An understand-

ing of the meaning of this behavior to the individuals taking part in it is important. The teen-ager as well as the adult has a right not to drink, and his right should be respected. But when the issue of drinking or not drinking centers wholly around the act itself, a stalemate may arise.

Those who drink become aggressively defensive and tend to avoid associating with those who are critical of them. The non-drinker, who does not like to be criticized, associates only with those friends who are also non-drinkers.

HERE are several young people whom you may recognize. They are to be found in every school. As seniors they are making plans for the future. Each has a group of friends he enjoys being with. Recently, the issue of drinking has arisen and presents a problem for some of them.

1. Joe is planning to go to engineering school. His family serves beer and cocktails at home and occasionally he has been offered a drink. He rarely drinks away from home and is not particularly interested in drinking situations.

2. Jim's people serve alcoholic beverages, but never to him. However, away from his family he does a lot of drinking and has gained a reputation for being "wild," a reputation which pleases him. Jim hopes to be a big wheel on the campus of the state university where he is.

3. Jane is undecided about college. She may return to school for a post-graduate year. Jane's family considers drinking a waste of time and money, and so does Jane. She feels no pressure to drink when she is away from home with friends.

4. Bill doesn't drink. His people believe drinking is immoral and Bill agrees. He is critical of individuals who use alcohol, especially of Jim, who formerly was one of his close friends. Bill has been accepted at the teachers' college and is looking forward to a teaching career.

5. Until recently, Sally had never given much thought to drinking. It was rarely mentioned at home. But now she feels pressure from some of her friends to "become one of the gang and take a drink." She is a little concerned about leaving home and entering junior college.

6. Fred is definitely on the fence. His parents serve cocktails on rare occasions, but he has never taken one. He has stated that he wants nothing to do with alcohol. But now, as a pal of Jim's, he feels that he must either start drinking or find another friend to travel around with. Fred doesn't make friends easily. Besides, Jim is good fun, especially when he has had a few drinks. Fred hasn't made up his mind whether to go to work after graduation or to apply for admission to some small college.

Joe and Bill appear to be well-adjusted young men. They both have

passed through the early teen-age period with its emotional uncertainties and settled down to a point where they have made definite plans for the future. Both boys seem to have a good relationship with their families. They think pretty much the way their parents think about many subjects. It is reasonable to expect that they will do well in college and in their professions. But their ideas about drinking are completely different.

Bill, the abstainer, is not sympathetic toward Joe's attitude. However, if he should try to persuade Joe that drinking is immoral, he would get nowhere. On the other hand, Joe's attitude in regard to taking an occasional drink is completely unacceptable to Bill. Individually, these conflicting opinions are likely to make little difference to the young men. They do create a barrier which makes it difficult to discuss the implications of drinking for young people in general.

Jim is another type of person altogether. His extreme interest in drinking suggests a degree of insecurity—insecurity about himself and about his relationship to his family and friends. Drinking for Jim is partly an attention-getting technique. Unfortunately, it can be a destructive way of making a name for himself.

Of the two girls, Jane and Sally, neither has had any experience with drinking. Jane, however, is not likely to have much difficulty

with group pressure. She would appear to be a self-contained, placid individual. She is under no stress, either from her family or from herself, to make immediate decisions about the future. Jane is a girl who will not be rushed into any activity until she has thought it through very carefully.

Sally, on the other hand, is uncomfortable. She is uncomfortable in many ways, not only in the matter of group pressure to drink. Apparently Sally still has a long distance to go before she will be able to act independently for herself. This is not an unusual stage for a person of her age, but it is one in which impulsive behavior—that is, acting under emotional stress—sometimes occurs.

Fred, like Jim, is a boy who is probably unhappy. He is uncertain about himself and what he should aim for after graduation. He is caught between the need to conform according to his standards and the need to be accepted by the group of which Jim is a leader. Fred's attitude toward drinking is in contrast to that of his parents. Perhaps this represents a need to be different, to be independent of his parents. Independence is a valuable asset in many situations, but independent action which is not based on principle and conviction may lead to emotional stress and unhappiness.

Each of the boys and girls mentioned has a group of associates,

some of whom think as they do about drinking and others of whom do not. It is extremely difficult to talk about drinking in general without considering the individuals involved. Both Joe and Bill have made decisions about themselves and their relationship to others and have convictions about these decisions. It is unlikely that group pressure will cause them to change particularly.

Neither Jim nor Fred has really made any decision, in so far as drinking is concerned. Jim is going along with an experience which he considers exciting and attention-getting. There is no evidence that underneath it all he has given serious thought to what this may mean for him and his future. Bill is thinking, but emotionally he is unable to think clearly because of the need he has for acceptance, for attention, and also for reassurance.

There is a kind of false prestige about drinking among some young people. It persists because few individuals have taken a critical look at it. Nor have most young drinkers sufficiently analyzed the basic significance of total abstinence. Both attitudes at times have been exaggerated out of their true proportions and as a result a barrage of criticism issues, from first one side and then the other.

Both traffic in alcoholic beverages and drinking are legal. But the fact that a state or a county votes to allow the sale of alcoholic beverages

does not mean that the right of people to abstain from drinking is limited in any way. Pressure to drink arises not primarily as a matter of law, but conformity.

A kind of emotionalism, almost hysteria, has been generated around questions of drinking by young people. This has tended to obscure the basic issue, which is the right of the individual to decide for himself. An elaborate drinking ritual has developed over the years. Some kind of abstaining ritual is needed; so that young people who prefer not to drink may avoid embarrassment and argument when they find themselves in situations which involve pressure. Such a ritual will not develop until there is an element of mutual respect for opposing points of view.

The abstainer will plan to avoid some drinking occasions. But there may be social or business situations in which the serving of alcoholic beverages can be expected. There is no reason for the abstainer to have difficulty in maintaining this position even though his associates drink. But he may need to develop a technique which enables him to refuse quietly without seeming to be critical of those who drink.

Young people, especially those

who have not had social experience outside of a limited circle, often find it difficult to remain independent in new situations. This skill comes with practice and with a sense of security.

There is evidence that adults have not given enough thought to providing young people with a social skill that will make it possible for them to deal with drinking situations without attracting attention.

The hostess who feels it incumbent to serve alcoholic drinks has a responsibility to provide non-intoxicating beverages out of respect for the abstainer. A pattern of expecting a non-alcoholic beverage can become generally recognized.

The question of drinking or not drinking is only one of several issues on which the teen-ager may experience group pressure. Decisions involving basic principles demand thought and mature judgment. Personal attitudes which reflect earnest conviction gain the respect even of those who disagree. An attitude toward abstinence will win respect of drinkers and non-drinkers to the extent that it is an expression of the individual as a person—a person who has adopted standards which are in harmony with his total outlook on life.

Last Resort

How desperate, how tragic, is a man's situation when, all other resources exhausted, he is thrown back upon eternal God!

—HARRY BLAMIRE in *The Will and the Way* (Copyright 1957; used by permission of The Macmillan Co.)



DONALD B. STROBE, *associate, First Methodist Church, Sturgis, Mich.*

My Call to the Ministry

*"I gave up on God; but he
didn't give up on me . . ."*

I WAS BORN and raised Roman Catholic. While I had come to question some teachings, as a teen-ager, I had no intention of ever being anything else. Still, life simply didn't seem to add up.

I tried all sorts of things to find peace and satisfaction, but everything left me feeling worse. Finding no real peace within my church, I decided to throw religion overboard. I gave up on God; but he didn't give up on me!

Still seeking I knew not what, I decided to enter college. The nearest school was a Methodist-related college; so I enrolled in it.

It was during this period that I met a girl who had always felt that she would one day marry a minister. When she exchanged vows with me—an ex-Roman Catholic agnostic—chances seemed doubtful.

Soon after marriage, we moved to another community and began attending a Methodist church. The pastor and his wife had a more dynamic Christian faith than anything I had seen before. We spent many hours in their home discussing the Christian faith.

One cold winter night in 1950, I knelt in the parsonage in Marshall, Mich., and opened my heart to Jesus Christ as my Lord and Savior. Then it was that I discovered that not only had I sought him, he had been seeking me. In fact, all I had to do was to say "Yes" to him.

Soon I was sharing my new-found joy with others, and it was not an easy thing to do. But it was a blessed experience to witness.

I had promised the Lord that I would do anything the church asked me to do. (A dangerous thing, because he always takes you up on it!) So I accepted an opportunity to supply a rural pulpit for the summer months. At the time I was doing well in business, and my preaching was done on week ends.

But at summer's end neither I nor the churches wanted to terminate the relationship. So I left my job to continue my education, while serving as a student pastor. I can say these have been my happiest years.

GOD IS OUR HOPE *Unless the Lord builds the house, those who build it labor in vain.*

A Sermon by WILLIAM H. DORAN, JR.

THE NATURE of the kingdom of God is determined by the character of God. If God were immoral, we would be allowed to play fast and loose with morality in the Kingdom. If God turned out to be a God of hate, we could forget not only the command, "Love your enemies," but also the commandment, "You shall love your neighbor," because we, as God, would be free to hate whomever we pleased.

When the character of God reveals a God of kindness, however, the kingdom of God is filled with kindness, and meanness is no more. Then, too, if God is moral, all will be moral in his kingdom. And when God is a God of love instead of hate, in his kingdom we master rather than ignore the commandments of love.

Plainly, the kingdom of God has the characteristics of God. What God is like determines what his

Winner of the New Christian Advocate prize entry as the best sermon preached during National Family Week in 1957.

kingdom will be. The reason is simple: the Kingdom is a result of God and, therefore, it must be like God. Surely, we would not expect it to be unlike him.

In the same way, the nature of a society is revealed by the character of the families composing that society. The reason: the family makes the society.

Harry A. Overstreet suggests this (in *The Mature Mind*, Norton, \$3.95), when he writes: "No social institution is more fateful for the human race than the home. In it the primary shaping of character takes place." Ruth Nanda Anshen goes so far as to say (in *The Family: Its Function and Destiny* Harper & Bros., \$4.50): "Even as the cell is the unit of the organic body, so the family is the unit of society."

It is safe to suggest that, when

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the character of family life is bad, society itself will be bad. The same author writes that as we watch how "the decline of the family" takes place we see "how this decline is always coincident with the decline of philosophy, morality, and religion in the life of man." She then goes on to suggest that it was the collapse of the Roman family system that became the "vehicle" causing the end of that great civilization.

Augustine (in *The City of God*, Modern Library, \$2.95) declares that "domestic peace has a relation to civic peace." It appears, then, that if the character of family life is good the society will be good. However, should the family life of society be poor, then we may be witnessing the beginning of the end for that society.

Certainly, such thinking gives rise to new concern about the condition of today's family life. Since the family is so important, it is no wonder that churches throughout the land set apart one week of the year as National Family Week. They try to bring to the attention of their members the importance its character is to civilization as a whole, however small the family may be.

Having had the importance of the family to the society pointed out to us, we need now to follow the logic of this thought a step farther: the nature of the home is determined by the character of its

founders—the parents—the husband and wife.

We have suggested that if the creator is bad the product will also be bad, and we must say the same of the family as a unit. To say that all bad children are bad because their parents were bad is not accurate. There are exceptions, but this is the fact in many cases.

Like tends to produce like: evil produces evil, good produces good. Therefore, if the parents show hate, the odds are better than 50 to 50 that the children will also have hate as one of their characteristics. If the parents are habitually mean, so in all probability will be the children of that family. Overstreet puts it this way: "In a bad home, maturing is variously arrested." Apparently the bad character of parents makes it impossible for the children to become whole personalities.

Again, if the parents show kindness instead of meanness, the chances are good that the children will also show kindness. Should the parents put a high value on morality, we can be quite assured of morality in the children, too.

If there be love in the home, there will be love in the child. Branscomb suggests that this is true even of Jesus when he quotes Glover as saying (in *The Teachings of Jesus*, Abingdon, \$3): "Are we to think that the tenderness of Jesus came to him by a miracle when he was about 20 years

of age? Must we not think it was growing up in that house and in that shop?" Does not Luke say (2:52): "And Jesus increased in wisdom and in stature, and in favour with God and man?"

The reason is simple enough, for Matthew says (1:19): "And her husband Joseph, being a just man." And does not Luke say of Mary (1:30): "And the angel said to her, 'Do not be afraid, Mary, for you have found favor with God'?"

Indeed, it is the exception rather than the rule to find good children coming from bad homes or bad children coming from good homes. I do not say it does not happen. I merely say it does not happen often.

Why is this true? Because a created product is always, in some degree, a replica of the creator. This is true of art and poetry; it is true of physical reproduction; it is also true of spiritual and moral creation. It was true with the kingdom of God; it is also true with the home. Each has the characteristics of its creator.

FOR MOST of us, I know, this is not a new thought. We understand that we reap what we sow, not only in the fields but also in the home.

Recognizing this is significant as we seek the best possible world, not only for ourselves but for future generations. If we are to have a better world in which to live, parents must create it by making their

homes the very best homes possible.

This cannot be done unless the creators of the home build on a foundation greater than the power of two persons. The task that is theirs is too hard to do alone.

The truth of this is pointed out by Dostoevsky in his novel *Crime and Punishment* (Everyman's Library, Dutton, \$1.85), when the mother of Raskolnikov comes to the city to see her son. She discovers that something is wrong with him. He does not want to see her. From her son's friend, Dmitri, she seeks knowledge of his health and how to approach him. That friend warns her not to question him too much about his health. Then the mother turns to Dmitri and with her face pale from the anxiety of the moment says, "Ah, Dmitri Prokofitch, how hard it is to be a mother!"

Indeed, the task of building a home is difficult for both partners. No greater injustice could be done a young couple about to be married than to minimize the task as they start the lifetime job of homemaking.

To build a better world, we must build better homes; and to do this, families must have a foundation greater than self. Someone has put it this way: "Only on the firm foundations of unyielding despair can the soul's habitation be safely built."

There is but one foundation of "unyielding despair," and that is

God. If our world is to be better, the homes must be founded on the bulwark of God.

"A mighty fortress is our God,
A bulwark never failing,
Our helper He, amid the flood
Of mortal ills prevailing."

The psalmist says the same thing, "Unless the Lord builds the house, those who build it labor in vain."

Indeed God is our hope.

J. Edgar Hoover, of the Federal Bureau of Investigation, has warned: "Our nation is sadly in need of a rebirth of the simple life—a return to the days when God was a part of each household." Albert C. Knudson suggests (in *The Principles of Christian Ethics*, Abingdon-Cokesbury, out of print) that Christianity says God is a Father and that the kingdom of God is the family of God and "that every family on earth should in its spirit be a part of the divine family."

We are told by these two men that we must build our homes upon the foundation of God—that is our hope.

Remember, it was only after Luke told us of Mary and Joseph, "And when they had performed everything according to the law of the Lord," that he then says of Jesus, "And the child grew and became strong, filled with wisdom; and the favor of God was upon him" (2:39, 40). Indeed, we are

told "they brought him up to Jerusalem to present him to the Lord" (Luke 2:22).

This same sense of dedication of family to God is needed, if we are to overcome the hardships of parenthood, if we are to become members of the divine family and if we are to have a better world.

Ralph Linton finds no argument from me when he writes (in *The Family: Its Function and Destiny*): "The ancient trinity of father, mother, and child has survived more vicissitudes than any other human relationship." Indeed, I agree that the family is the most stable unit of our society; but I insist that we want more than survival, we want growth and progress as well. This will come only when that "ancient trinity" of which he speaks has a foundation stronger than itself, a foundation founded upon God.

Such a statement has long been made by the Church. In fact, many have heard it so often they think of it only as a cliché. However, there are so many civic and political leaders, both national and international, saying this same thing that we dare not ignore it any longer. Our hope is in God.

This is as true for a home without children as it is for a home with many children. Society feels the blow of their hate or the strength of their love just as it does the hate or love from other homes. God is the hope of all homes.

Here are one church's
successful methods
of assimilating its
new members



After They Join

By BEN F. LEHMBERG

ON PALM SUNDAY Mr. and Mrs. John Jones joined our First Methodist Church of Colorado Springs. But the invitation for church membership is given at every morning service. We believe in that.

Under the invitation hymn in the church bulletin is this comment: "Every service should result in a commitment to God. If your commitment involves a decision to unite with First Methodist Church, come forward as the invitation hymn is being sung." And every Sunday there are those who accept this invitation.

Mr. and Mrs. Jones had come to my office earlier in the year, however, and then they spoke of their decision to be Christians and church members. They said they

had been led to this decision by attending the church services. Now they had some important questions:

"What does it mean to be a professing Christian? What is expected? What does it mean to be a Methodist? What is expected of a Methodist Christian?"

I told them of the membership classes that were about to begin and would be held once a week for six weeks. There was a class for children, one for youth, and another for adults. They were interested.

These classes meet for two periods each year—in the spring and in the fall. At other times, persons coming on profession of faith are instructed in private conferences, and I feel sometimes that such conferences are more profitable than the class sessions. However, we still advise new members to attend the class later, even though

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they may have joined without benefit of the prior sessions.

Ours is a church with more than 5,300 members. Even though Mr. and Mrs. Jones were sincere and determined to be active Methodist Christians, they still could find themselves lost in such a large group. Realizing this, we developed an assimilation program.

Mr. and Mrs. Jones were not allowed to forget the church. On Monday after they joined, they received a personal letter from me as pastor. It read:

Dear Member:

How happy we are to welcome you as a new member of the First Methodist Church. We are sure you will remember with pride the day you joined our church family.

The highest honor which can come to anyone is to be a part of the group of people who are carrying on Christ's work. You will want to give of your best to Christ and to his Church.

I am sending you a copy of *The Upper Room*. I know you will benefit by this helpful devotional guide. You will find copies in various parts of the church and educational building for each two-month period of the year.

You will receive letters from the official board, the church school, the finance committee, and other church organizations in a few days. The best way to become acquainted as well as to make contributions to the work of the church is to find several organizations in which you can serve in our church community.

I urge you to be in God's house every Sunday—church school at 9:45; morn-

ing worship at 8:30, and 10:55; evening worship at 7:30.

Will you please let me know whenever I can be of service to you? Once again welcome—and may God's richest blessings attend you in all our fellowship together.

Within the week, the Rev. Eugene Worth, one of our ministers, called on these new members. He talked with them about three things which would help to make First Church more meaningful in their lives:

First, that we urge every member of the church to find a smaller group to join and become a part of its fellowship: a church-school class, a circle within the Woman's Society, the Methodist Men, and others.

Second, to serve; for there is always a need for workers. He talked with them about the type of church work in which they were interested. Mr. Jones was interested in the choir, so his name was given to the minister of music, who, in turn, talked with him about rehearsals.

Third, Mr. Worth reminded the couple that there are events planned to provide more intimate fellowship; such as, Sunday evening informal service, Wednesday night Hour of Power, the Sing-a-While program every third Sunday at 6:45 p.m., the Mother's Club, and the Couples' Club.

The next week Mr. and Mrs. Jones had two letters, one from the

church-school superintendent telling of the opportunities for learning, for fellowship, and for service to be found in a church-school class. The other letter was from the chairman of the official board with a welcome to them as members of First Church.

The third week Mrs. Jones was visited by two ladies from the Woman's Society. Mr. Jones received a letter from the Methodist Men, telling him about this organization and suggesting that he become a member. This letter was followed by a telephone call from one of the majors in the Methodist Men, inviting him to the next meeting. He was told that, if he could attend, he would be picked up on the night of the dinner meeting.

BY THIS time Mr. and Mrs. Jones knew that they were truly welcome. They were also reminded of their financial responsibilities through a letter from the chairman of the commission on finance, along with a brochure describing the financial program and a pledge card, with a stamped, self-addressed envelope. We have found that more than 75 per cent of our new members make a pledge without a follow-up. If such a follow-up is necessary, the stewardship committee sends a team to call on the new members.

This does not end the program of assimilation. Every other month,

on the first Monday evening, all those who have united with the church in the previous two months are invited to the church for a "New Member Night" program and party. Here the Joneses had a chance to meet such leaders as the chairman of the official board, the president of the Woman's Society, the president of the Methodist Men, and every member of the church staff, including the secretarial staff. The minister and his wife serve as host and hostess on these occasions.

As soon as each new member arrives, he is handed a card on which to write any questions he would like to have answered about the church. Later, these are read and answered.

A complete story of the First Methodist Church has been prepared on colored slides, showing church-school classes in session, the church at worship, vacation church school at work, the Woman's Society and Methodist Men in their meetings, the choirs at rehearsal, and everything else of interest about our church. This gives the new members an over-all picture of the activities.

What has been the result of such a program of assimilation? Finances do not tell the entire story, but the figures do indicate that the program has been successful. Six years ago, less than 40 per cent of the church membership were contributing to the budget. But more

than 80 per cent of those who have joined since then are active contributors. Their giving is regular, indicating regular attendance at church services.

Some of the best teachers in the church school come from this group of newer members. The president of the Methodist Men is one of the group, as are several officers in the Woman's Society. The chairman of the official board is also one of these newer members. A divisional superintendent and sev-

eral of the department superintendents are, too.

Our church has been in the midst of a \$1,300,000 building program. The two largest gifts, since the building program got under way, came from new members—one was a gift of \$54,000 for a memorial organ and the other was a gift of \$40,000 for a memorial chapel.

Yes, the method used to get new members is important; but the way these members are taken care of afterward is far more significant.

Power at Pentecost

Pentecost, or Whitsunday, with its red symbolizing the tongues of flame, comes with rushing power and might on a Sunday in church, under the inspiration of prayer, praise, Scripture reading and song.

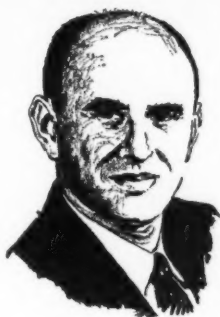
But the power seems to drain out of us quickly, all of a sudden, and we become like a dead battery. The secret, which is no secret, is the fact of intense concentration in that one place where the disciples were gathered with one accord. That is the major point of all—concentration. Power comes through concentration in prayer and supplication, with expectation and faith, ready for the inflow of God's Holy Spirit with power, and its overflow, even as at Pentecost.

God has sent the life-energy of the Eternal flowing through the fellowship into the lives of the believers. That is the meaning of the power of the Spirit. By this Spirit men and women become reconciled to God and are made new creatures. But the members of the fellowship must make a personal response to the God whom Christ reveals and, as they do, they know that God grants them powers of his Spirit to accomplish with him his saving purpose for the world.

The Church is a unique society because it shares a new and common life and love. The Church is one in Christ; it continues steadfastly in the apostles' teaching and fellowship, and speaks the Word of God so all men can hear in their own "tongues the wonderful works of God."

—JAMES W. KENNEDY, in a sermon at the Protestant Episcopal Church of the Ascension, New York.

By EMMANUEL M. GITLIN



*Should he act like the legionnaire,
picking imaginary lice from his
burnoose to make sheiks feel good?*

The New Country Parson

WE USED to say that the country church was the cradle of the ministry.

Several years ago an interdenominational study carried out by Ralph Felton, professor of rural church at Drew Theological Seminary, surprised us by revealing that only 33 per cent of ministerial recruits came from rural communities. Since then, a 1955 questionnaire filled and returned by candidates for the ministry of the Presbyterian Church U.S. (a denomination which serves in predominantly rural states) showed that only 22.4 per cent came from communities with populations of less than 5,000.

This means that the country church must now look to the city for the great majority of her min-

isters. Since many of the candidates from the "town and country" churches prefer to labor in urban areas, between 65 and 75 per cent of rural churches are currently being re-staffed by young men from urban communities.

James M. Carr, a secretary of the town and country department of one of the larger denominations serving the South writes, in *Bright Future* (out of print): "These urban young men are graduating from our seminaries with little or no background of rural living, and with practically no experience in a rural church except one or two summers as a student supply pastor."

One would normally expect this situation to bring about an increased urbanization of the country churches. Such a process is already abetted by the consolidation

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of schools, improved means of transportation and communication, the movement of city dwellers to the suburbs, the industrialization of the farms, and the decentralization of industry. In some areas the rural population has lost almost all the distinctive elements of a social class. Farmers have increasingly begun to think of themselves as producers, which is a term analogous to manufacturers.

In the great majority of rural communities, the urban state of mind has found acceptance. There the new country parson needs to make no radical cultural adjustments. He may even offend some of his parishioners by a spirit of condescension. The emancipated farmer expects his minister to give him something to think about. He is confident that he knows how to think. He may, of course, object to the term "urbanization" as a description of the social change he sees around him.

We are using the term here with some misgiving as the etymological equivalent of "civilization." Civilization, with its blessings and its curses, has been up to now essentially the gift of the cities.

The cultural ministry of the new country parson has been made easier by the increasing amount of economic diversity in our countryside. In areas such as the one described, we may expect to find few churches with a majority of families still engaged directly in agri-

culture. Most of the people had elected to shift the possession of their small farms to those who were able to do things in a big way. This inevitably brought about a certain amount of depopulation.

On the other hand, many stayed and made a good income by serving the new needs of the industrialized countryside or by commuting to the neighboring cities. The resultant cross-pollination of backgrounds and occupational pursuits created new types of rural communities which are capable of developing a considerable amount of intellectual vigor. Communities of that kind are becoming characteristic of rural America.

However, there are areas which have lagged behind in this process of general urbanization of American life. A simple cultural lag is not so serious. What is far more alarming is to see areas where this condition of intellectual backwardness is glorified as a virtue and where various protective mechanisms are developed.

WHILE the cultural lag between urban and rural areas, and between the North and the South, is rapidly disappearing, there have emerged "pockets of resistance" in rural America—areas which are not simply neutral but decidedly anti-intellectual and anti-progressive.

The seminary graduate accepting his first appointment should be able

to recognize outright or camouflaged pressures demanding that he betray the intellectual tradition which he accepted and enjoyed during the seven years of his liberal arts and theological training. At best, he will be tempted to compromise.

It is something of a tragedy to see ministers in their forties, with a fine education and gifts of leadership, completely "adjusted" to the backward environment of their parishes. The advice given to the seminarian that the minister ought to become "one of the people" is a sound one only as a broad principle. It should be balanced by a humble but firm consciousness of his priestly and teaching offices.

Anti-intellectualism, as a social disease, is able to attack our country churches because of several factors which are characteristic of American rural life as a whole:

First, the country church is the last remaining trace of the little rural communities which stretched across our nation. Having the value of a symbol or a relic, the country church has become an object of romantic adoration. It is not popular to raise questions regarding its effectiveness.

Second, there is a widespread notion that almost any idea, with the exception of Einstein's theory of relativity, can be explained in simple language. It is assumed that the explainer merely needs to possess the skill to put the matter in

the appropriate form and language.

Third, there is the survival of the pietistic glorification of the "simple believer," boosted in our times by the re-emergence of revivalism. In contrast to Wesley's bequest of bringing the heart and the head together, its leading spokesman has persistently emphasized that he, himself, was not a man of learning and that "learning" has given us nothing better than a monstrous bomb.

This may not be obscurantism, but it is anti-intellectualism. Such anti-intellectualism is warmly welcomed by those who are not able to keep pace with the strenuous demands of the age or who need a religious cloak for the perpetuation of their prejudices and ignorances.

One of the texts most frequently quoted in support of the exaltation of simple believers is from Paul's first letter to the Corinthians, "God chose what is foolish in the world to shame the wise." Indeed, God does all sorts of strange things to break down our pride. He did use the comparatively foolish Jews as against the wise Greeks. But that hardly means that we must be foolish in order to be right with God. That kind of reasoning would lead one to suppose that he should sin in order "that grace may abound"—which is precisely what some of Paul's contemporaries erroneously deduced from his teachings on grace.

Another reason for the frequently

encountered anti-intellectualism in our rural churches lies in the history of the Sunday-school movement. Hundreds of local churches which introduced a Sunday-school program lacked the personnel capable of meeting the minimum requirements of adequate teaching. Often, even when a teacher was a man possessed by a genuine Christian experience, he was able to do little more than to fall back on the common-property bag of worn-out clichés. The improvement in the quality of Sunday-school literature and the increasing absence of revivalistic themes among the denominations left him baffled.

The physical plant was no help. The ladies in Mrs. Brown's class simply could not follow any logical development of a subject—what with Brother Smith's (men's class) booming voice across the aisle, and little Annie (the star of the primary class) performing her antics in the choir loft.

The most that could be hoped for was that at some time during the hour each of Mrs. Brown's ladies might "Get some little word from the Lord."

The listening habits thus cultivated created a demand for a sermon which was not so much a development of a theme as a generous scattering of inspirational tidbits. In an average small church, with irregular "preaching services" and rare celebrations of the sacraments, the Sunday school is defi-

nately the pace setter, and the pace it sets is slow indeed.

The plight of the Sunday school is bad enough in churches of all types. Professor Wesley Shrader of Yale Divinity School, writing in *Life*, provoked no general disagreement when he implied that in many communities it represented "the most wasted hour of the week." The special condition of the Sunday school in the rural areas is that too many of them do not have either a constituency, or a plant, or personnel resources large enough to *need* and *support* a full program. More than one-fourth of all the "active" churches in the ranks of the Presbyterian Church U.S. have a membership of less than 50.

FINALLY, there is the piously professed indifference to the blessings of the world. Undoubtedly, recognition should be given to cases of genuine renunciation. Christianity has always made room for those who would protest the corrupting power of wealth.

There is within the biblical tradition a strong suspicion of the rich. But, as William Temple once said, Christianity is a materialistic religion. It has always been vitally concerned with the material blessings of men and women. The song, "I've got plenty of nothing, and nothing's plenty for me," is simply not a Christian sentiment.

It is the vocation of the Christian

to subdue the earth. Raising the standard of living of the whole human race, conservation and enrichment of the soil—these are some of the sacred tasks entrusted by God to our rural people. The indifference to these things, if not simply a case of sour grapes, comes out of an unbiblical division between man's "spiritual" and "material" tasks. There are no secular areas of life. Christ's Gospel redeems the total man.

Most rural communities have coped *effectively* with these temptations. The aspect of the problem which calls for special watchfulness is not the general situation, which is satisfactory enough, but the presence of small pockets of resistance among areas of relative progress. So many factors contribute to the making of each community that any one in which the young minister may find himself must be considered separately.

We shall not enter, therefore, into an analysis of why some communities have resisted the encouraging pattern of cultural development of the countryside. What needs emphasis is that there has developed within the past two or three decades a curious but unwholesome romanticizing of these backward areas.

Most of us hate to see the proverbial simple countryman disappear. We cannot place him in national reservoirs, as we have done with the red Indians and buffaloes. So,

we subtly conspire to "go easy" on pushing cultural progress in these areas.

A district superintendent smilingly told a young minister faced with a difficulty in communicating with his parishioners, "To tell you the truth, there are only two ways you can talk to those people—appeal to their ignorances or their prejudices. But always remember that they are fine people. Don't take away from them the simple faith that they have."

The Delphian oracle could have done no better!

During the 1956-1960 quadrennium The Methodist Church is placing a special emphasis on the local church. Among the various standards which are being developed to judge the effectiveness of the local church there should be something said about the function of the church as a guardian, promoter, and critic of culture. In the literature connected with this emphasis, very little has been said about the cultural work of the church, except insofar as support is being solicited for various denominational institutions of higher learning.

The important point is that anti-intellectualism is a fact which must be coped with. It is not accurate to say that the Gospel is best understood by the ignorant. It is accurate to say only that God's salvation breaks through self-protective barriers of ignorance and wisdom.



NO NEWS WAGO

RECENTLY a family moved into their new home in Canoga Park, Calif. This was not news. It hasn't rated a line in a single paper. Yet, the fact it was not news is in itself an accomplishment. A Methodist pastor and the people of a neighborhood deserve the praise.

The newcomers are Negro. The tract into which they have moved was previously all white.

Race has been a factor in one news story after another in recent months. Sensitive Americans ask themselves, "How long must we stand shamed before our own consciences and in the eyes of the world?" The answer is starkly simple: Race will be news until people of goodwill stop letting those of ill will take the initiative. This is illustrated by what has happened in Canoga Park.

The head of the new Negro family is an engineer. Three days before

he was to take possession of his home, a nearby Methodist pastor learned of their coming.

The minister knew how important it would be that some people of goodwill in the neighborhood be alerted. He visited a few urging them to make a visible, friendly gesture at the very beginning. He prepared them for some of the inevitable questions.

The Negro engineer moved in. On the first day, four callers dropped by to welcome him. Telephones began to ring, rumors to fly. But the new family was not sealed off. It was clear that it would not be an island, but that there were potential friends—early links to the community.

Two untoward incidents did occur. Such things were stopped so cold that the persons of ill will responsible were sent reeling back in shocked surprise.

The first incident came the day the Negro family began living in their home. An unfamiliar car appeared in the neighborhood. As it slowly patrolled the street, a few housewives noticed. Finally, it stopped by a five-year-old whose

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By GALAL J. KERNAHAN

GOOD NEWS

Good will was the ingredient that helped one community to integrate without making the news headlines.

family lives next door to the Negroes. One of the three occupants of the car got out.

"Come here, son," the man said. He squatted beside the little boy and pointed. "Have you seen the people in that house?"

"Yes," the child answered.

"Their skin is dark. They are bad. Don't play with their little boys."

The five-year-old didn't quite get the point; but his mother, who had been watching from the window, did. She noted the description of the car. If it appeared again, half the people in the block were prepared to file a complaint of loitering and disturbing the peace.

The other incident arose when phones began ringing up and down the street. The feminine voice identified itself as that of a real estate agent. "Did you know that Negroes are moving into your neighborhood?"

"So what?" answered a housewife who is also a leader in the League of Women Voters.

"Oh, I see," came the answer, and the line went dead.

A moment later, the housewife

could have bitten her tongue off. "Why didn't I play along with it? Why didn't I get the name of the agency from her?" Before the day was over, all sorts of preparations were under way for "the voice."

Some who received the call got in touch with the young minister. "Don't worry about it," he said. "Someone is out to promote panic-selling. You can probably take care of the nuisance in a hurry, if you follow this plan: Prepare someone who has not yet been called. Tell them to say, 'We see what you are trying to do. It is completely unethical. Continue and we will expose you.'"

Meanwhile, an elaborate trap was being laid by a few neighbors. They were going to try to lure "the voice" to one of their homes for an appointment to talk over how they could "salvage" something from their "skidding property values." After checking the legality of the move with an attorney, they had decided to "bug" the meeting with tiny microphones and recording equipment. This would permit them to verify every word to which several of them would be witnesses

anyway. One of the husbands, an electronics specialist, was ready with the arrangements.

That same day, the young minister had an unexpected weapon placed in his hands at a meeting of the West Valley Ministerial Association. One of the 20 pastors present brought up his social action committee's latest project.

"The idea is to send wires to Governor Faubus and President Eisenhower suggesting that they and every other American prayerfully re-evaluate their attitudes on the race question. The committee thinks that it's a good time for serious thought to be given the problems."

This was the obvious moment for the young minister to say, "It just so happens . . ." and he did. He told about the coming of the Negro family and the attempt of a realtor to foment hysteria. The ministerial association unanimously passed a resolution denouncing any realtor who might attempt to engender fear in a neighborhood where a person of minority background had just moved. They told the young minister that he could spell out their resolution publicly in terms of specific instance, if he wished to do so.

All of these preparations proved unnecessary. No one knows why; but the telephone calls stopped abruptly. It is suspected that the person responsible suddenly, and chillingly, became aware of the moral

gun barrels she was looking down.

These were the ways that the more dramatic problems posed by outsiders of ill will were handled. But what about the "normal anxieties" of the people in the neighborhood itself? What was done about them?

On Sept. 23, the leader of the League of Women Voters sent invitations to a coffee hour in her home. She called four friends and asked them to relay news of the get-together to whomever they thought might be interested. Ten housewives attended, and the young minister was there as special guest to try to answer their questions.

"What about property values? Is this the beginning of an invasion? Why did they move here?"

"Property values are determined by the simple laws of supply and demand, not the skin-color of buyers or sellers. If a community panics, people will pay a horrible price for their hysteria.

"Be normal. You didn't buy your homes to speculate with anyway.

"The new family bought here for exactly the same reasons you did. It is a home they like and which they feel they can afford. It is not far from the husband's place of employment. It is just that simple."

One minister and a few people of goodwill got in their "licks" first. People of ill will never got their movement off the ground. Thus there was no news from Canoga Park. No news was good news.

*20th-century Methodism needs
much more than revival
of 18th-century doctrines.
But it does need the
realities they expressed.*



Wesley's Religion . . . and Ours

By LLOYD M. CONYERS

THE CURRENT Methodist emphasis on the local church is popular in my section, and justly so. We are looking at our local churches, thinking about our objectives, and relating local churches to the "big church" that is world-wide Methodism itself.

If our emphasis at the local church level is really to take on life and vitality—if it is to be more than just tampering with machinery a bit here and there—we must do some solid thinking on the basic purpose and function of Methodism.

A study of Methodism is one that often results in more confusion than clarity. This is because the essential meaning of our faith lies deep beneath its outer forms. It cannot be

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found by a quick reference to the *Discipline* or a hasty search of the Scriptures. It cannot be described by repeating certain phrases—like "personal experience"—that have meant much in our background. It cannot be discovered by reviewing our history, without reference to new, emerging needs.

Two dominant ideas are basic in the background of our Methodism. First, it is Protestant. It is rooted in that vital interpretation of Christianity that insists on the right of each individual believer to come into God's presence without the intervention of an intermediary.

Each man is his own priest, as Luther said. Each man has both the privilege and the responsibility of reading and interpreting the Bible for himself, of praying to God for forgiveness and strength and guid-

ance. There is a responsibility here that calls for individual responsiveness.

Second, within Protestantism, Methodism belongs to the Arminian tradition. John Wesley lived at a time when a controversy was raging between two schools of theological thought, Calvinism and Arminianism. The controversy was centered around these five distinct issues:

1. *Predestination*: Calvinism held that God had foreordained just who were to be saved and just who were to be lost. Arminianism denied this proposition in totality.

2. *Limited Atonement*: Calvinism held that Christ's sufferings were sufficient only for those who were foreordained to be saved and, therefore, no one else could be saved. Arminianism insisted on the universality of the Atonement—that Christ died for everyone and that his sufferings were sufficient for the salvation of all men of every generation, if they would but turn to him.

3. *Moral Necessity*: Calvinism held that, as it was determined who should be saved, man was not free to choose whether or not he would accept or reject Christ. This means that how a man would think and live was a matter that had been determined by God before his birth. Arminianism held that man was a free, moral agent. He could weigh the issues of life and choose for himself the course he would

follow and whether he would accept or reject Christ.

4. *The Irresistibility of Saving Grace*: Calvinism held that those foreordained to be saved would be saved whether they desired it or not. There was nothing they could do about it. Arminianism held that Christ died for all, that his grace was sufficient for all men, but that any man could harden his heart against the invitation to life and be lost.

5. *The Absolute Perseverance of Believers*: Calvinism insisted, and still does, that, if a person is once saved, he can never be lost. "Once in grace, always in grace." Arminianism holds that a believer can experience God's saving grace, and then turn away from God and be finally lost.

IT MAY be well to note that this last issue is the only one that remains alive today. All of the others have conceded in favor of Arminianism. But this final proposition of Calvinism is still held by many. It is well to note that it is built on the same philosophy of the atonement (the substitutionary) as the other four which have gone down before.

True enough, these are no longer live issues; but we do well to observe that they represent a way of thinking about God and his work with man that continues to be of supreme importance. The point is that the vital meanings of truth

which came to expression in Methodism were an outgrowth of this Arminian line of thought. The background of Methodism is its Arminianism theology.

But the distinctive thing about Methodism is not its Protestantism nor its Arminianism. Both these characteristics were already found in the Church of England. Methodism came to birth with doctrines that sprang out of this background, but which were distinct. Two stand out:

Christian assurance: John Wesley, himself, was from early childhood a person of deep and serious religious intention. In college he and a few other men of like mind organized themselves into a holy club, which was well named. Yet this experience, and the search he continued after college, did not satisfy him. He was searching for the realities of God in his own heart and life.

His Aldersgate experience, which meant his full surrender, gave him the Christian assurance he had been seeking. As he went out to preach this doctrine, he strongly insisted that his followers be able to testify on the certainty of their salvation.

Christian perfection: The wise founder of Methodism emphasized what he called Christian perfection. What he meant by this is found in these statements which he issued on the subject, "What is a Methodist?"

In 1754, he said: (1) Christian

perfection is that love of God and our neighbors which implies deliverance from all sin; (2) that it is received merely by faith; (3) that it is given instantly, in one moment; (4) that we are to expect it, not at death, but every moment; and (5) that now is the accepted time, now is the very day of our personal salvation.

In 1764, he saw fit to issue the following summary statement:

(1) There is such a thing as perfection. . . .

(2) It is not as early as justification. . . .

(3) It is not so late as death; for Paul (Philippians 3:15) speaks of living men that were perfect.

(4) It is not absolute. Absolute perfection belongs not to man, nor to angels, but to God alone.

(5) It does not make a man infallible; none is infallible while he remains in the body.

(6) Is it sinless? It is not worth while to contend for a term. It is "salvation from sin."

(7) It is "perfect love," (I John 4:18). . . .

(8) It is improvable. . . .

(9) It is amissible, capable of being lost, of which we have numerous instances. . . .

(10) It is constantly both preceded and followed by a gradual work.

(11) But is it in itself instantaneous or not? . . . An instantaneous change has been wrought in some believers. . . . But in some this

change was not instantaneous.

This doctrine, which probably sounds all too strange to many of us today, is supported by Matt. 5:48, Eph. 4:11-13, and Col. 1:28, 4:12.

It may be well to note that this is a doctrine pertaining to salvation, and that it deals with the manner and measure in which a man can find salvation from sin. The doctrine of Christian perfection says, in effect, that salvation is one of personal deliverance from the power and presence of sin in life; that there is no limit to the nature and power of the sins from which a man may be delivered; and that there is no limit to the measure of the virtues and joys of the Christian life which he may attain.

It may be noted that this is a logical expression of the doctrine of unlimited atonement of Arminianism.

As we attempt to discover the meaning of Methodism for our day, we are tempted to think that all we need to do is to revive our emphasis on Christian assurance and Christian perfection.

But the experience of those who have moved with high hopes in this direction has been frustrating. They have been disappointed and bewildered that the works of John Wesley and Francis Asbury have not been duplicated. We must look in another direction, if we are to find the real meaning of Methodism for our day.

The difficulty is that such efforts

do not get down to the bedrock of solid truth, an approach that is unmethodistic both in spirit and technique. To discover the real meaning of Methodism, we must look beneath these doctrines and try to discover the reality they represent.

The most distinctive thing about Methodism is the realization and demonstration of a vital religious life underlying these doctrines.

Christian assurance and Christian perfection describe and give direction to this vital Christian experience. To find the true meaning of Methodism, we must center our thoughts upon the experience and not upon the doctrines.

AFTER all, what determines the vitality and meaning of a Christian experience? For answer let us turn back to John Wesley's experience at Aldersgate.

It was for Wesley a realization of the realities of God in his life. His heart from early youth had sensed the inadequacy and superficiality of the forms of religious life common in his day. He longed to get beneath these outer forms to the deep realities of God. Aldersgate was for him a realization of these aspirations. And this indicates that which determines the meaning of all religious experience, that is the measure in which it corresponds to the realities of God in human life.

This was the primary concern of

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Wesley in his day and, though its forms have changed, this is really the primary concern of Methodism in every day. Methodism always looks askance at every form of religion which is not an expression of an inner reality.

We scorn every bold profession that is not rooted in righteousness. We have no enthusiasm for the fictitious theories of salvation which do not, in wholesome and helpful ways, gear themselves to the issues of daily life. We weigh doctrines by their power to move men toward God. We have but little patience with mystical experiences that do not bring forth the fruit of a redemptive fellowship.

What is the exact nature of the "realities of God in human life"? This is, after all, a rather general expression, and our understanding of it will determine the emphasis of any people. For the Methodist interpretation, we turn again to the experience of Wesley and lift up the heart of his testimony: "I felt my heart strangely warmed—I began to pray with all my might for those who had in a more special manner spitefully used me and persecuted me."

This testimony sets before us the fact that two vital areas of life are involved in all Christian experience—man's inner relationship to God, and his outer relationship to the society of which he is a part.

That man is what he is because of his relationships at these points

in his life is recognized today. As a matter of fact, he has no identity apart from them. Herein is found the very essence of life.

Now when we think about an experience that corresponds to the realities of life, we are thinking about one that reaches both down and out into life and *that properly relates one to all that his life touches at these vital points*. Christian experience takes on vitality and meaning as it does this. The most vital realities of life are dealt with and, as they are dealt with properly, the realities of God are realized in human life. The basic concern of Methodism has been effected.

It is evident that just what this means in life is a matter that will vary somewhat with different persons and in different ages. As a result, the forms of our emphasis have changed through the years and no doubt will continue to change. There is no question but what some corrections would be in order today. But let us not fail to see that Methodism is touching life at more points today than ever before. And at every point we touch life, it is with the purpose of realizing fully the realities of God there.

This is, has been, and will be our basic concern in every day. And in the measure that this is our passion, we may be sure that we enjoy the favor of the Father of our faith, and, also, the benediction of our Father in heaven, who is the Father of all truth and life.

Here are the biblical and theological teachings in Charles Wesley's hymns.

Doctrines in Our Hymns

Condensed from Irish Christian Advocate (Dec. 20, 1957)

By R. E. KER

IN THE CHARLES WESLEY hymns there is a theology wide enough, profound enough, rich enough to satisfy the proper needs of every human soul. His message, if you are willing to systematize it, may be arranged in two parts, one resting on the other. Immediately and unmistakably, he gives a theology of experience. But undergirding that, justifying, prompting it, is a theology of revelation.

A Theology of Experience

Repentance. His outline of Christian experience is familiar, at all events to the people called Methodists. I propose to introduce it by comparing it with another classic of the religious life.

John Bunyan begins his *Pilgrim's Progress* with a man heavily burdened who turns away from the

City of Destruction. Charles Wesley is equally, if not indeed more, emphatic on the same subject of repentance. In hymn after hymn he speaks of it, and what has he to say? He tells us that repentance is God's gift and comes in answer to our prayers. He tells us that repentance proceeds from the vision of God's love. Also repentance means a change of direction by our entire personalities—our conduct and thought as well as our feelings. Most urgently of all, perhaps, he impresses on us that repentance is not merely preliminary to the Christian life, but persists and increases as we grow in grace.

Forgiveness. But repentance, unless forgiveness follows it, brings us only to despair. Looking again at John Bunyan's pilgrim, we realize that unless his burden had been taken away, there could have been virtually no pilgrim's progress to record. But once God's forgive-

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ness was accepted, then the pilgrim . . . was "glad and lightsome, and said with a merry heart: 'He hath given me rest by his sorrow, and life by his death. Then he stood still awhile to look and wonder.'"

In Charles Wesley the same forgiveness produces the same results—a new emancipation, a new joy, a new astonishment; and of course, a strong desire to proclaim to others what God has done for him.

Assurance. Closely connected with forgiveness is the doctrine of assurance. Looking once more at our Christian pilgrimage, as traced by John Bunyan, we see this also presented and expounded. Shortly after the burden tumbled into the sepulchre, the pilgrim was visited by "three shining ones." Who can they have been, but the Father, the Son, and the Holy Spirit? The third shining one—that is, the Holy Spirit—gave the pilgrim a roll with a seal upon it. This . . . was the pilgrim's assurance of his life, and of his acceptance at the desired haven. Having received it, he gave three great leaps for joy and went on singing.

Charles Wesley treats the same experience at even greater length. In one sequence containing five separate, and yet related, hymns—the over-all title being "The Marks of Faith"—he defends and enforces . . . the certainty that all is well between himself and his God.

Perfect Love. Christian experience includes and offers a standard

of perfection equally to be realized by every one of us. In other words, the pilgrim journey has a climax. True—as both John Bunyan and Charles Wesley agree—our fulfillment is found ultimately on the other side of death.

When Charles Wesley speaks of perfect love, he extols it as a practical possibility and an experience capable of being appropriated by ordinary disciples.

But paradoxically . . . he abhors premature claims and anything that savors of complacency. On this particular subject, minor differences between the two brothers—John and Charles Wesley—undoubtedly exist. Without minimizing them, they surely are less important than major agreements. Literally scores of Charles Wesley's hymns on full redemption were publicized originally by John and are still in use. We treasure them for the proper balance they preserve, for the essential features they emphasize in a doctrine without which Christian character becomes twisted and stunted.

A Theology of Revelation

There is one question a theology of experience must answer before it can be justified: How do we know the alleged experience is inspired by God and not by ourselves? Not so much what we feel, as what he is—there you have the content of the Christian Gospel. God manifests himself supremely by his mightiest act; namely, the birth,

life, death, and rising again of Jesus, his eternal Son. This deeper theology of revelation is remembered in each major date of the Christian calendar, and is fittingly summarized in the words of the Nicene Creed.

We are now to examine Charles Wesley's hymns as devotional comments on the chief subjects of our Christian belief, derived ultimately, of course, from the New Testament.

The Birth of Christ. We begin with the message of Christmas—the miracle of the divine condescension. Charles Wesley published at least a score of hymns on the nativity. Presupposing the familiar details of the Christmas narratives, these hymns are pre-occupied with Christmas in its theological significance. Why did God become flesh of our flesh, consenting to be born in a manger—to live in humility for 33 following years?

Charles Wesley re-echoes a reply as old as Athanasius: God became like us that we might become like him. That's as far as theology can take us; and still it leaves at the center of Christmas the abiding mystery of God's love. "What a wonder of wonders that God is a child"—so Charles Wesley exclaims; and quite similarly, "Stand amazed, ye heavens, at this."

The Death of Christ. The birth of Jesus inaugurated his perfect human life. But men and women, when they considered him at all,

swiftly refused him and put him to death. When Charles Wesley looks at the place called Calvary, certain insights become almost unbearably vivid, as when the darkness is abruptly pierced by the effulgence of a lightning flash.

In the first place, Jesus was crucified by the ordinary sins of ordinary humanity—the attitudes and outlooks we . . . tolerate so easily within ourselves. Again, in Jesus crucified is to be seen the final disclosure of God's goodness, the uttermost endeavor to bring us to repentance and reconciliation. As a consequence, the cross is at the very center of Christian evangelism. But even as with our Savior's birth, so also in the presence of his passion the hymnodist's final mood is dumfounded astonishment—a mood in which mere speech is overwhelmed and engulfed by silent emotion.

The Resurrection of Christ. The cross and subsequent burial are not so much the end as the beginning. The joy of Easter and of the Ascension (theologically the two belong together) transforms the sorrow of Good Friday. To the inevitable question "Where was God when Jesus was crucified?" swiftly and completely the answer is given in the selfsame Jesus exalted to the Father's right hand.

So Charles Wesley thinks of Easter as vindicating our Lord's faith in his Father's love. Everything men found in Jesus is a glimpse into the very heart of God

himself. Moreover Christ's return to the heavenly sphere, while showing an obvious transfer from humility to glory, involves no change in his character. That is the point of those references to his bearing the tokens of his passion even in his dazzling body.

These Easter and Ascension hymns contain two other emphases, both of them derived from the Pauline epistles. On the one hand, our Lord's rising is the pledge of our own. On the other hand, our Lord's rising demands of us appropriate conduct while here below.

In Methodist worship on Easter Day the opening hymn is invariable, "Christ the Lord is risen today." But it voices a more magnificent theology than you would guess.

The Holy Spirit. When our Master ascended . . . he literally disappeared. He did not go away. That surely is the meaning of Pentecost. The coming of the Holy Spirit was, and still is, to promote a twofold purpose: he makes the depths of Godhead known, and he enables us to share the life divine.

Put negatively, the message of Whitsunday is a protest against inadequate views of God; for instance, against the idea of an absentee God or of an imprisoned God. Positively, God is always near and always in control.

But the Holy Spirit is also the Lord and giver of life. Another hymn speaks of his heart-renewing power. That is to say, Charles Wes-

ley's teaching firmly and consistently is practical and ethical.

Yet the Holy Spirit's work . . . is merely an earnest of some better thing that awaits us in the heavenly places. He is worshiped and glorified together with the Father and the son. So Charles Wesley looks forward, beyond the bounds of time and space, to a worship unspeakably more ecstatic than even the best we can experience now.

One of the crying needs in Christian theology today is a fuller exploration of the meaning of the Holy Spirit's work. To this difficult but essential task our supreme hymnodist can offer an immense contribution. Not only is the doctrine of the Holy Spirit the connecting link between a theology of experience and a theology of revelation; it is also . . . the explosive head of any truth capable of transforming human nature.

There are two tragic minuses we can make of the priceless heritage that is ours in Charles Wesley's hymns. The one is to neglect and ignore it. The other is to enjoy it—but at the same time to forget that it must be shared with everyone.

The Gospel offer is lavished upon all, without reservation and without exception. We sing praise, not of some reluctant deity making regrettable concessions, but of eternal, almighty love pressing upon us with his own sacred energy, that every fallen soul of man may taste the grace that found out us.

*"Is it sinful
to want to live alone?"
An 84-year-old widow asks this
when her son insists she
move to his house.*



COUNSELOR at Work

IS IT wrong for me to insist on staying in my own home?"

I was making a pastor's customary shut-in call, when Mrs. B. asked me this. She had been recently widowed after 67 years of marriage. Although she rarely left her house anymore she was mentally alert and enjoyed good physical health.

Mrs. B. Papa and I always said

we would never live with our children. "It only leads to bad feelings. One roof isn't big enough to cover two families," Papa always said. (She talked easily. I had buried "Papa" some three months before. The older of her two sons was dead; but the younger, living near, was putting pressure on his mother to move in with him.)

Pastor. "You don't mind living alone?"

Mrs. B. Oh, I'm lonely without Papa, of course. But I'm not afraid. I can get my own meals, and Tommy (a 12-year-old neighbor boy) runs errands for me. I have a phone right by my bed in case I need help at night. Eddie says it isn't right for an old lady to live alone. Is that wrong of me?

Pastor. I don't know quite what you mean by "wrong."

Mrs. B. Well, I guess I mean is it selfish? I'm sure it isn't a sin to want to die in your own house. But maybe it is selfish. Eddie is a good boy, and he feels responsible for me. Every day he stops by on his way home from the office, or telephones when he can't. It's a bother and a worry to him. He says he doesn't want me to die here alone.

I told him that everybody has to die alone, even if they're in a whole crowd of people; but he doesn't understand me. We don't think alike about things. You know that Eddie puts a dollar sign on everything.

You do understand what I mean?

(*She looked at me questioningly for a minute. I nodded, but kept silent.*)

Mrs. B. I'm sorry to make things hard for Eddie. He says his wife can't see why, since they've asked me, I don't come. They have a beautiful new house with plenty of room and no children, and they wouldn't expect me to do a thing. (*She stopped for a moment—then began rocking again.*)

Pastor. Eddie is certainly concerned about you. I don't believe I've ever talked with his wife. Are you fond of her?

Mrs. B. Oh, Elma's a fine girl, and she is good to me, too, in her way; but she's a Christian Scientist, and we argue about that. When I'm sick I want a doctor, not just bedside prayers. Why, she made Eddie suffer for I don't know how long with a broken toe, before he finally went to a doctor to see what was wrong.

Pastor. Surely. . . .

Mrs. B. Oh, I don't mean to say that Elma's bossy. It's just that she is so sure what she believes is right. She is a wonderful housekeeper, and her house has been all planned and decorated just beautifully. I wouldn't dream of asking her to let me keep my old furniture in that house—it would be so out of place. (*A short pause.*)

Mrs. B. Papa and I bought this house, furnished it, and came here right after we were married. Everything is old now, but I like it. We

slept in the same bed for 67 years. Our sons were born in it. Papa died in it, and I want to die in it, too. Maybe it's selfish, but that's what I want. Do you think I am being foolish or wicked?

Pastor. No, I don't think you are wicked or even foolish. I can understand why you feel as you do. On the other hand, I can understand too how your son is concerned, because he loves you and wants to take care of you. Surely there must be a way to compromise so that both of you can be happy. Have you thought, or talked with your son, about having some other person come in to live with you?

Mrs. B. No. Reverend, that's just it. It isn't that Eddie wants to take care of me because he loves me, so much as it is that he wants me to sell this property so that he can use the money in his business. He could use some extra money right now.

Pastor. Oh?

Mrs. B. Eddie says it would be foolish to pay a perfect stranger to live in this old house with me, when my own flesh and blood could give me a better home. I suppose it is selfish of me, as he thinks, to stay on here, when I could be living with them without any expense at all. Of course, Eddie will get the place when I die—he's all the family there is left now. (*She wiped her eyes.*)

But I told Eddie that I don't have very much time left on earth, and the least he could do was to let me

spend what time I have in my own home. (*Her voice quavered a bit.*) I don't want to spend my last days quarreling with the only family I've got.

Pastor. It sounds to me as if you've already come to a decision about this—you have thought about it a great deal and you know what you want to do. But what did you want me to do? How can I help you?

Mrs. B. Really, I just wanted to tell somebody, I think. And to see if you thought it was sinful of me . . . to insist on my own way. It's so hard to decide what is right . . . and I can't get Eddie to understand. Maybe you could talk to him?

I agreed that I would talk to her son any time. I suggested that she ask him to call me. After a few desultory remarks about her house plants, the weather, and so on, I left, promising that I would be back to see her again in a couple of weeks.

PASTOR'S COMMENTS

1. It seemed to me that the woman was asking me to give her support in her decision to continue living alone in her own home; that she wanted me to talk to her son, not so much to convince him as to get him to understand her "selfishness" in wanting to do so. Right?

2. Eddie will lose face if he learns from me that his mother understands that he is trying to "kill two birds with one stone": by tak-

ing his aged mother in to live with him he earns society's commendation; and second, he will profit financially. She feels guilty about denying him this opportunity. How can the son be helped to understand without "losing face"?

3. If the son does not call to arrange for the appointment, what should be the next step?

COMMENTS

THIS interview graphically documents the tragic rejection which older people often feel; a rejection which may be masked under the guise of loving care.

Of course, one should not assume that Mrs. B's interpretation of her son's motives is correct. She may be quite mistaken. The rejection is implicit not in exploitation but in the failure to understand, rooted in failure to listen.

Any way she goes, Mrs. B seems to be courting rejection. If she stays in her own home among familiar, well-loved things, she inconveniences her son and incurs his displeasure. If she moves to her son's home, she risks conflict with the daughter-in-law as well as losing her independence and her material goods.

To surrender the house is to lose economic control and to become utterly helpless and a complete burden on someone else.

On the other hand the son may have expenses in connection with

her care, and she may not know of these. Furthermore, if she uses up her resources recklessly, he may be saddled with the crushing burden of her final care. Even more basically, he may feel guilt about her, and her problem may arouse nagging anxiety about his own old age.

Note his anxious concern for her. He may feel under pressure to take his mother in with him and to care for her. At the same time he may resent the added burden. He has no children of his own. When he gets old his only security is in property which will enable him to command attention.

The pastor asks three questions:

(1) Did she want support for her decision to continue living alone? Probably. But more deeply she doubtless wants assurance that she is loved, wanted, of some use in the world, that life has meaning and that there is understanding and forgiveness in a mutual bearing of one another's burdens.

(2) How can the son and the daughter-in-law be helped to understand? First of all, they need to be understood. They need help in facing their anxieties and ambivalent feelings. Second, they may be helped through a program for the whole church which faces up to the problem of aging. Sermons, discussion groups, forums, books on a reading table may help him to see their problem within the context of the universal human dilemma. Third, programs for the older peo-

ple such as clubs and visitations can help both the old and the young to accept aging more objectively.

(3) If the son does not call the pastor, what is the next step? The pastor can drop by, making it easy for them to open up with their side of the problem. If the pastor does not take sides there should be no problem of "loss of face."

Is there a solution? Maybe. Help Mrs. B to feel loved and secure in her relation to her children, her church, and to God. Perhaps then she will be more ready to relinquish clinging to material objects and memories. Help the children to see the importance of love, security, and a sense of usefulness to Mrs. B. Help them to work through some of their problems so they can become more flexible and more tolerant. Let Mrs. B live alone as long as possible and feasible.

Let the children trust her more to God. Maybe an apartment or a room in the house could be furnished with the old bed and some of the beloved furniture from the old house. Perhaps Mrs. B could be assured of some responsibility if for nothing else than her own room and for a place in family councils.

—PAUL B. MAVES, *professor of religious education, Drew University School of Theology.*

THIS PASTOR senses rightly that the 84-year-old widow, who has been self-reliant throughout her life, now needs some support to

maintain this self-reliance. He demonstrates real sensitivity to people's feelings, as he focuses on helping the son to "save face," and he shows a good feel for counseling, as he clarifies ambiguities (her meaning of being wrong), encourages by a nonverbal nod, and picks up a passing reference to a significant person (the daughter-in-law).

In leaving the initiative in the hands of the son, he likewise demonstrates his understanding of how the helping situation is more clearly structured when the parishioner makes the first move toward seeking help.

Assuming that the son does approach the pastor, the counselor has a double goal to accomplish. First, to help the son share his feelings about his mother's place of residence, feelings which are certainly ambivalent. Whether or not the son will feel free to express his need for financial help from his mother's estate will depend on the quality of relationship that develops with the pastor. At any rate, the counselor can hardly bring up the issue without disclosing the confidential conversation with the mother.

The second goal is to provide the son with facts about the aging process and how elderly people react to change.

One of the distinctive roles that the pastor plays in working with the very young and the very old is that of interpreting the special

needs of these two age groups to the people responsible for them. In this role he moves from the usual position of the accepting and responsive counselor to that of instructor.

Thus, for example, the pastor needs to interpret to the widow's son how difficult it is for an elderly person to be uprooted, separated from his neighbors and personal possessions (no matter how outdated) and denied the freedom of a life-time of decision making. The son needs help in understanding how independence counts for more than being cared for physically, how living patterns of a lifetime can be disrupted only at peril.

Such information is given not with the intent of forcing a decision but in order that a decision may be made in the light of facts which are not readily available.

The more difficult question is how far the pastor goes in taking the initiative where no receptivity has been indicated. One of the unique characteristics of the minister's role is seen here; for, contrary to secular counselors, he can take the initiative by going to his people and opening areas of concern to them. If the parishioner does not choose to discuss the matter, then nothing further can be done at that moment; but to make himself available as a counselor is a minister's special responsibility.

—ROBERT C. LESLIE, *Pacific School of Religion, Berkeley, Calif.*

*Commemorating the 220th anniversary of
the warmed hearts of Charles Wesley, May
21, 1738 and John Wesley May 24, 1738*

An Aldersgate Service

By BLISS WIAINT

He put a new song in my mouth, a
song of praise to our God.—Ps. 40:3.

Invocation: I looked, and behold, a
great multitude which no man
could number, from every nation,
from all tribes and peoples and
tongues, standing before the throne
and before the Lamb, clothed in
white robes, with palm branches in
their hands, and crying out with a
loud voice, "Salvation belongs to
our God who sits upon the throne,
and to the Lamb!"—Rev. 7:9-10.

Hymn No. 169: "Ye servants of God,
your Master proclaim," by Charles
Wesley and William Croft. (Quo-
tations from the above passage.)

Collect (Congregation seated and
bowed): O thou eternal God, speak
to each of us the word that we need,
and let thy word abide with us
until it hath wrought in us thy
holy will. Cleanse, quicken, and re-
fresh our hearts; direct and increase
our faith; and grant that we, by our
worship at this time, may be en-
abled to see thee more clearly, to

love thee more fully, and to serve
thee more perfectly; through Jesus
Christ our Lord. Amen.

Words of Assurance: This is the mes-
sage we have heard from him and
proclaim to you, that God is light
and in him is no darkness at all. . . .
If we walk in the light, as he is in
the light, we have fellowship with
one another, and the blood of Jesus
his Son cleanses us from all sin.
—1 John 1:5-7.

Hymn No. 175: "Come, Holy Ghost,
our hearts inspire," by Charles
Wesley from Este's *Psalter*, 1592.
(Wesley indicated that this hymn
was to be sung "Before reading the
Scriptures.")

Scripture Reading: Acts 2:1-5; Gal.
2:20.

Reading: Wesley was sick in bed in
the humble home of a Mr. William
Bray, "a poor ignorant mechanic
who knows nothing but Christ; yet
by knowing him, knows and dis-
cerns all things."

(Have a person from the congrega-
tion read from Luther's *Commentary*
on the Galatians passage,
which was read by Charles Wesley

*Bliss Waint is director of music,
Methodist Board of Education.*

on Pentecost morning, May 21, 1738):

"Wherefore these words *which loved me* are full of faith. And he that can utter this word *me* and apply it unto himself with a true and a constant faith, as Paul did, shall be a good disputant against the law. And this manner of applying is the very true force and power of faith. . . . Read, therefore, with great vehemence these words *me* and *for me*, and so inwardly practice with thyself, that thou, with a sure faith, mayest conceive and print this *me* in thy heart, and apply it unto thyself, not doubting but thou art in the number of those to whom this *me* belongeth."

After this "peace came to my soul," wrote Charles Wesley.

As was, and often is, the custom, many people, seeking God's special guidance at times of spiritual awakening, open the Bible casually to find a passage which "leaps from the page" as if God were speaking.

Charles Wesley did so; his eyes fell upon Ps. 40:3, "He put a new song in my mouth, a song of praise to our God." Never having written a hymn he was nonplussed to know how to begin. After much prayer and meditation he had composed by the following Tuesday his first hymn, to be followed by more than 6,500 more!

(Read the verses alternately—leader and congregation.)

1. Where shall my wondering soul begin?

How shall I all to heaven aspire?
A slave, redeemed from death and sin,
A brand plucked from eternal fire,
How shall I equal triumphs raise,
Or sing my great Deliverer's praise?

2. O how shall I the goodness tell,
Father, which thou to me hast showed?

That I, a child of wrath and hell,
I should be called a child of God,
Should know, should feel my sins forgiven,
Blest with this an antepast* of heaven?

3. And shall I slight my Father's love?
Or basely fear his gifts to own?
Unmindful of his favours prove?
Shall I, the hallowed cross to shun,
Refuse his righteousness to impart,
By hiding it within my heart?

4. Out casts of men, to you I call,
Harlots, and publicans, and thieves!
He spreads his arms to embrace you all;
Sinners alone his grace receives;
No need of him the righteous have;
He came the lost to seek and save.

5. Come, O my guilty brethren, come
Groaning beneath your load of sin!
His bleeding heart shall make you room,
His open side shall take you in;
He calls you now, invites you home;
Come, O my guilty brethren, come!

The next day (Wednesday evening) John Wesley was attending a prayer service conducted by a dear friend, Peter Böhler, a Moravian

* foretaste

pastor. A hymn was sung (Possibly one written by Watts in the year of Charles Wesley's birth, 1707, "When I survey the wondrous cross") and the preface of Paul's Letter to the Romans written by the Reformer, Martin Luther, was read as follows:

(Assign to each of three persons the three paragraphs of the quotation.)

Faith is not that human notion and dream that some hold for faith. Because they see that no betterment of life and no good works follow it, and yet they can hear and say much about faith, they fall into error, and say, "Faith is not enough; one must do works in order to be righteous and be saved." This is the reason that, when they hear the Gospel, they fall to—and make for themselves by their own powers, an idea in their hearts which says, "I believe." This they hold for true faith. But it is a human imagination and idea that never reaches the depths of the heart; and so nothing comes of it and no betterment follows.

Faith, however, is a divine work in us. It changes us and makes us to be born anew of God (John); it kills the old Adam and makes altogether different men, in heart and spirit and mind and powers, and brings with it the Holy Ghost. O, it is a living, busy, active mighty thing, this faith; and so it is impossible for it not to do good works incessantly. It does not ask whether there are good works to do; but before the question arises, it has already done them and is always at the doing of them. He who does

not these works is a faithless man. He gropes and looks about after faith and good works, and knows neither what faith is nor what good works are; though he talks and talks with many words about faith and good works.

Faith is a living, daring confidence in God's grace, so sure and certain that a man would stake his life on it a thousand times. This confidence in God's grace and knowledge of it makes men glad and bold and happy in dealing with God and with all his creatures; and this is the work of the Holy Ghost in faith. Hence a man is ready and glad, without compulsion, to do good to everyone, to serve everyone, to suffer everything, in love and praise of God who has shown him his grace; and thus it is impossible to separate works from faith, quite as impossible as to separate heat and light from fire. Beware, therefore, of your own false notions and of the idle talkers, who would be wise enough to make decisions about faith and goods works, and yet are the greatest fools. Pray God to work faith in you; else you will remain forever without faith, whatever you think or do.

After the reading of these words his heart was "strangely warmed," and a new experience of God's presence flooded his soul. About 10 o'clock he and a troop of friends came to the abode of Charles Wesley and sang together the hymn composed the day before. Thus was the first hymn of the Methodist movement shared by a group of "warm-hearted" Christians. (*Then say, "Let us pray."*)

Call to prayer: Hymn No. 377—"O come, and dwell in me" (first stanza),

by Charles Wesley, adopted from the Genevan Psalter, 1551.

(Here offer a prayer.)

Response to prayer: Hymn No. 344—"O Thou who camest from above," by Charles Wesley, composed and harmonized by Schein and Bach.

Sermon: "The Warm Heart, Symptom of a Christian."

Hymn No. 162: "O for a thousand tongues to sing," by Charles Wesley, composed and arranged by Glaser and Mason (Written on the first anniversary of the Pentecostal experience of these two brothers, May 21, 1739.)

After his spiritual rebirth, Charles Wesley seems to have focused more attention on its celebration than he did on his physical birth. Out of 36 of the 50 anniversaries of this wonderful, cataclysmic experience he wrote commemorative hymns. The first such hymn was entitled, "For the anniversary day of one's conver-

sion." He wrote a hymn beginning "Glory to God, and praise, and love." It had 18 stanzas. Beginning with the seventh stanza we have the words: "O for a thousand tongues to sing." The six stanzas following in sequence from the original hymn compose this one.

The transformation in the life of Charles Wesley is witnessed by the fact that he had not used even his own tongue efficiently previously. He had traveled to Virginia from England and felt frustrated. Now he exclaims: "Assist me to spread things all the earth the honours of the house."

Benediction: Hymn No. 290—"Forth in Thy name," by Charles Wesley, composed by J. B. Dykes.

(This hymn was composed for men to sing before they left their homes in the morning for their daily labor—a prayer of consecration and devotion.)

The Great Invocation

*From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.*

*From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.*

*From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Master knows and serves.*

*From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.*

Let Light and Love and Power restore the Plan on Earth.

THE SERMON CLINIC

Text: Genesis 11:1-9

God's Satellite

WITH this issue we begin an experiment in which we hope many readers will want to participate. Encouraged by the response to our counselor's workshop, we are now starting a sermon clinic.

This is a clinic for both the well and the sick. We shall be printing both good and bad examples of preaching; for we sometimes learn most by critical analysis of our mistakes.

Sermon abstracts will be printed without names of the preachers. But comments and criticisms by teachers of homiletics and other specialists in preaching will be identified.

Usually, these will be digests of sermons, not the full texts. But we trust that this will be helpful in making Methodist ministers, long known as good preachers, into better ones.—Editors.

1. IN THE opening verses of Genesis 11, we find a story that could have appeared in yesterday's paper. The 20th century has not brought man's first attempt to conquer space; it has only brought new methods.

The story here is simple. The men of that day decided that they would build themselves a city and a tower with its top in the heavens, and, they said, "Let us make a name for ourselves."

2. If there is any phrase in this story which points us to the motivation of the men involved, it is this phrase . . . "and let us make a name for ourselves." "Let us

reach the pinnacle of importance." These men coveted that feeling common to every age . . . that desire to be "sitting on top of the world."

And so, in their own prideful struggle, they began to build for themselves this tower which would take them into the heavens, a tower built with their own hands, which would gain for them the very entryway into heaven. *They could do it for themselves.*

3. Thus the grip of their pride fastened itself upon these men, pride which from the beginning has alienated man from his God. For men of every age have in

some manner sought to place themselves above one another and often above the gods which they worshipped. A seeking to find some manner in which to control the gods for their own benefits.

4. So, the early centuries had the tower of Babel, the Egyptians had their obelisks and pyramids and statues. Greece sought to rise upon the tower of knowledge. Other empires, such as that of France, Rome, and Babylon, have sought to rise on the tower of military might. Others have sought to rise upon human slavery and degradation. But always there has been the keynote sounded: "That we might make a name for ourselves."

5. Today, in 1958, at this very day, we too have our symbols of man's struggle of pride to make a name for himself. Men today still rush forward in the struggle for the highest places. Towers with their bases on the ground will no longer suffice but must also be capable of thrusting themselves great distances into space.

6. Amidst all this comes the shocking word. For Sputnik has been launched, and the Russians have reached the latest zenith in creating a name for themselves. This is symbolized in a cartoon in a recent paper in which a Russian leader is depicted standing on the top ring of a rocket and calling the nations from far and wide to come to prayer. Other men are distressed because they were not first.

7. Great world prestige has been lost; great psychological battles have been lost because of Sputnik, and now the losers rush first of all to hold investigations which will be followed by purges of the incompetents who did not see the importance of being first. New men will be catapulted into positions which will enable us, if we could not launch the first satellite, at least to have the largest one which will even take pictures, although we can't get them back to look at them!

8. And so it goes; for the aim is the same: "That we might make a name for ourselves."

9. But the story did not end in the Bible, nor does it end today. For when these men of early history sought to make a name for themselves, we are told that confusion came among them and that they could not understand one another. Their great project was lost amidst all the confusion.

10. And so it has been down through the ages. The plans of prideful men have been brought to naught and their projects have failed. Listen to the story of a prideful king who set up a great statue in his own honor so that he might not be forgotten:

OZYMANDIAS OF EGYPT

*I met a traveler from an antique land
Who said: Two vast and trunkless legs of
stone
Stand in the desert. Near them, on the sand,
Half sunk, a shattered visage lies, whose
frown*

And wrinkled lip and sneer of cold command

*Tell that its sculptor well those passions read
Which yet survive, stamped on these lifeless things,*

The hand that mocked them and the heart that fed;

And on the pedestal these words appear:

*"My name is Ozymandias, king of kings:
Look on my works, ye Mighty, and despair!"*

*Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare,
The lone and level sands stretch far away.*

PERCY BYSSHE SHELLEY, 1817

11. As one travels through the world he sees everywhere the ruins of such ventures, pyramids with grass growing between the time-worn rocks, chipped and broken monuments which speak of once valiant men, rusty hulks of trucks and tanks, row upon row of futile white crosses. . . .

12. And today, as men struggle, "that they might make a name for themselves," there is not only the promise, but the reality of confusion. While men speak words which have the same sounds, they have differing meanings. Because men of this side of the world and men on that side of the world would both make names for themselves, because they have lost their own goals in sight, even when they use the same words they cannot understand one another.

13. A new confusion has resulted, a moral and spiritual confusion. There is an alienation of thought. There is no understanding. When two men speak of freedom, one may mean anarchy and another state control. Peace means

a state of no war for one, a state of occupation for yet another.

14. And so there is confusion . . . a 20th-century Babel is the result. But some men seek an answer; some men are not satisfied with this result, for there must be an answer somewhere. But where?

15. I believe that the answer for the 20th century is the answer which would have been successful for the men of the first century. That men can come to have hope for human solidarity and meaningful living together; that they can come to speak a common language of meaning, but that these things can come only when man comes to trust less in the methods of his own making, placing less emphasis upon the importance of making a name for himself, and begins to turn more and more to God for the answer.

16. The Christian faith declares that when man could not help himself God acted. The story is told in Matthew's Gospel as he speaks of men who came from the east and said, "We have seen his star in the east and have come to worship him."

17. This is God's satellite.

18. This was God's symbol to man who could not find peace in the fulfilment of his prideful dreams. And as with men of God, so men of today find that there is only this one remedy for the hurts they have heaped upon themselves. The remembrance of the symbol

that says that man can find fulfillment in living a selfless life—a life given not to seeking his own ends but to seeking God's will. The symbol that above all tells us that God has given himself to us.

19. When men shall take their gaze off their own puny efforts to make gods of themselves and shall fasten their eyes upon the "star in the sky" set there by God and will let God make men of them, then they shall begin to speak the same language and to understand one another. Then shall they speak of brotherhood and live together with like ideals, convictions, loyalties undivided, and purposes which are of God. Then men shall sit down together and struggle together for the mutual benefit of one another rather than for the eventual mutual elimination of one another.

20. Instead of seeking to make a name for himself man shall seek to glorify God by every thought and deed, and men shall find peace as they gather first about God's satellite and then about their own.

COMMENTS

BY JOHN C. IRWIN

*Professor of Preaching, Garrett
Biblical Institute.*

THIS SERMON does what every good sermon should do—unite contemporary with biblical experience. The preacher begins with a familiar, though infrequent-

ly preached, Old Testament story. Suddenly and unexpectedly (5 and 6), he relates this to the current concern caused by Russia's breakthrough into the space age. He gives his hearers a biblical perspective from which to view current events.

Note how swiftly the sermon gets under way. Only (1) can be considered introduction. The first point of the body is seated in (2). Modern congregations are impatient with long sermons. The preacher must learn to save time by setting forth quickly the nature and importance of his subject.

The next to the last sentence (3) is not a sentence. This mannerism, much used by current writers, is probably intended to provide a staccato impression of movement and suspense. Here it would be better to say: "They have sought to find . . ."

In (3 and 4) there seem to be two ideas which are not sharply differentiated. The preacher points out both the desire to be self-reliant (we are not sure whether he approves or disapproves this) and the desire for recognition. The section would gain clarity if these were more clearly distinguished.

(5) makes the unanticipated application already noted. With artful suspense, the preacher leads to his denouement. However, since this is the crux of the whole sermon, it might be stated more unequivocally than it is in the third sentence.

In the last sentence of this paragraph, the verb "flee" is poorly chosen. Our scientists are not in flight; they *rush* back to their laboratories.

The impact of this striking illustration (6) would be even greater, if the last sentence were changed to read: "But instead of repenting our sin we only regret that we were not first."

In this summary paragraph (8) the bringing together of biblical and current experience would be heightened by inserting three words: "... the aim is the same as of old."

This is an excellent use of poetry (10) to make a point vividly and memorably. If a contemporary rather than a classic reference were desired, Carl Sandburg makes the same point in his poem, "The Past Is a Bucket of Ashes."

The shift of discussion (12) back to "confusion" is sudden and unmotivated. The preceding paragraphs have set forth the *futility* of man's ventures, rather than their *confusion*. These are both important and relevant points, but (as in 3 and 4) they need to be more clearly differentiated.

What "first century" (15) is meant—A.D., B.C., or the dawn of history?

The last part of this paragraph is a long and involved series of clauses which probably lost many hearers. Also it lacks a verb and predicate to make it a complete

sentence. The omission of the "come to's" would simplify the thought line somewhat. The sentence should be completed with some such phrase as "... is the assertion of Christian faith."

Note again (18) the sentence fragment that ends this paragraph.

If (19) and (20) are regarded as the conclusion of the sermon, is there sufficient challenge to personal response? "Men" ought to do certain things, but mass man is huge and impersonal. What should I do? The failure to add to social challenge a response which each hearer can make often sends the congregation home frustrated and discouraged.

The clarity of the sermon is noteworthy. Is there any doubt that there are three major sections of development announced in (2), (9), and (15)? With careful craftsmanship each section is ended with a summary and transition paragraph. However, this critic would not object if the stages of logical progress were announced even more sharply.

Although the sermon idea obviously provides an appropriate message for Advent, its emphasis on repentance would be equally in keeping with Lent. In fact, the use of the Babel story for judgment upon man's pride and pretension is always in order, as is the contrast of man's satellites with God's announcement to the people of the earth through the star in the east.



The Campus

IT MIGHT well be 77 veterans—but that would make a book rather than an article.

These seven do symbolize the movement which, for nearly 50 years, has been known as the Wesley Foundation: the church at work on campuses of state and independent schools of higher learning.

These veterans have seen that work grow into a nation-wide program of student work, involving some 600 college and university centers and more than 850 pastors, directors, and other workers. The Methodist Student Movement, to which they give their time, includes the work of the church on both church-related campuses and state and independent campuses.

Although other pastors—such as Arthur Stalker (University of Michigan) and E. W. Blackeman (University of Wisconsin)—pioneered in ministry to students, James Chamberlain Baker organ-

ized the first Wesley Foundation. In 1907, at the age of 28, he came to Trinity Church, Urbana, Ill., in the developing university area.

As he served his people, students flocked to hear him preach. As he ministered to students, it became clear that Trinity had a heavy responsibility.

In five years the preliminary work in getting state-wide Methodist financial support had been done. All four Illinois conferences gave authority for a proposed "Foundation." Oct. 13, 1919, marked the day on which the University of Illinois Wesley Foundation was chartered.

The Foundation was more than six years in getting a building of its own; but on Feb. 11, 1921, the first church foundation building in America was dedicated.

James C. Baker remained director of the Wesley Foundation until 1928, when he was elected bishop.

Retired in 1952, Bishop Baker was honored at the General Conference in that year for his pioneer ministry to the American campus.

Woodrow A. Geier is director of information and publications of the Board of Education's Division of Educational Institutions.

mparish Is Alive!

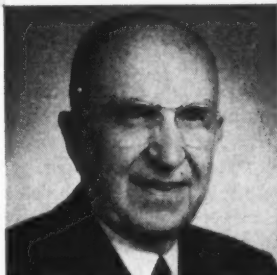
By WOODROW A. GEIER

The Board of Education established in 1955 the Baker Graduate Awards to honor the "Father of the Wesley Foundation Movement." These awards go each year to five of the church's most able students for training for ministry in university centers.

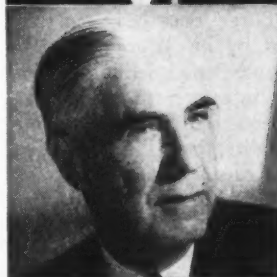
PAUL BURT, who followed Bishop Baker at Illinois, was born in Rome, Italy, while his father, Bishop William Burt, was superintendent of Methodist work there. Paul Burt served as pastor, Navy chaplain, and Mediterranean Area secretary before coming to Urbana. He also had a tour of duty teaching history at Wesleyan University, his alma mater.

Now, as he looks back on nearly 30 years as a university pastor, he sees more competition for student attention than when he began. "They are more mobile and spend less time on the campus," he says. "They are not so much attracted by social activities as by a program of study and interpretation that will

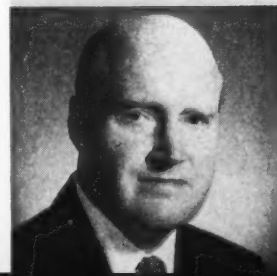
Because these veterans and others are ministering to this student generation on college campuses.



BAKER



BURT



DURHAM

help them find purpose and meaning for their lives."

Concerning this so-called "silent generation" of students, he adds: "Interested students are on the whole more serious minded and probably equally mature with those of the 30s and 40s. However, enthusiasm for discussion of social problems and involvement in social action tends to be replaced by more concern for personal and theological understanding.

"There is a new appreciation of the Church as a fellowship of believers on the campus. On the debit side, there is less inclination to explore and to adventure and more to search for certainty and security."

Paul Burt's work has been characterized by his large vision and patient, persistent dedication. His main contribution to the Wesley Foundation movement nationally has doubtless been his championship of higher standards.

WHEN G. EUGENE DURHAM visited Asia several months ago, he met 75 former students who had been in his home. During the

nearly 35 years of his ministry, he has served at Cornell University and Northwestern University.

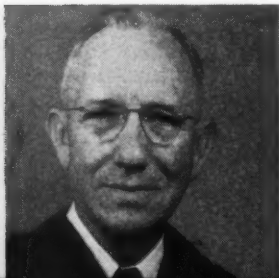
At Cornell he pioneered in organizing a united campus religious program involving Baptists, Congregationalists, Episcopalians, Methodists, and Presbyterians. He also started a practice he has followed in all the years of his work—keeping up with Methodist Student Movement alumni.

At Northwestern, he made two requests of the Rev. Ernest Fremont Tittle and the committee who interviewed him for the appointment: (1) living quarters near the campus, so that his home could be easily available to students, and (2) close identification with First Methodist Church, so that students would think of him as a minister and not just as a counselor or director. His requests were granted, and he threw the doors open at office, church, and parsonage.

Now resigning at Northwestern, after thousands of informal conversations with students, Gene Durham thinks that basically they are the same now as in the 20s.

But there is one marked change,

ECHOLS



PRICE



he thinks, in students of the 50s. "They are much more aware of being part of a national and world movement than when I first began my ministry. The development of the Methodist Student Movement and the United Student Christian Council has helped make students conscious of an interdenominational and world-wide fellowship."

LAST YEAR, when Methodist students honored William Graham Echols on his 25th anniversary as director of the Wesley Foundation at the University of Alabama, they heard tributes by students, alumni, and friends from across the nation.

An alumnus from another state said: "When I came here in the depths of the depression, my regard for the Church had reached a low point. But here I learned a new appreciation of the Church."

The Wesley Foundation did not own even a chair when Graham Echols went to Tuscaloosa in 1933, after serving churches and teaching at two Methodist colleges. Over the years the foundation has accumulated property worth about \$250,000,

including a student center built by Alabama Methodists.

Responsive to student needs during the depression, the Wesley Foundation provided a center where men students could board. (Students at the center topped all fraternity groups at the university in average scholarship records.) It was at this center that students began to use the terms "Mom" and "Pop" Echols, nicknames that have stuck with them.

Pop Echols pioneered in many fields. He started classes in religion, enlisted the support of faculty members and Methodist laymen and pastors as members of a campus-church relations committee, and involved faculty members as counselors for student activities.

The director of the university band helped start a Wesley orchestra, and professors of mathematics, political science, and other disciplines became counselors to students in the work of more than a dozen committees.

He divided the lists of students somewhat on the pattern of the old class meeting of John Wesley and made a Wesley steward respon-

BOLLINGER

BROWN



sible for the visitation and spiritual welfare of students.

The program at Alabama, Pop Echols said recently, is designed to prepare our students for immediate church leadership when they go back home.

I WOULDN'T trade this job with all its peculiar discouragements for any other," says Edwin F. Price, reviewing nearly 38 years as director of Methodist student work at the University of Kansas. He and the job grew up together.

When he went to KU, he occupied a small rented office and carried on student activities in a basement. In 1954 he opened one of the best student centers in the nation.

Since 1926, he has taught in the Kansas School of Religion, an interdenominational school involving eight communions. (He was dean from 1934 to 1946.) Though organically independent of the university, the School of Religion's teachers are given recognized faculty status.

While the expansion of his work and the success of the School of Religion have been sources of great satisfaction, "The highest compensation," says Edwin Price, "is to see students with whom I have worked succeed in genuinely Christian ways in their homes and vocations. And not the least joy comes from seeing more than 100 go out to serve as Methodist ministers across

the land and as missionaries in many countries around the world."

ON JULY 1, 1933, Hiel D. Bollinger came to the Board of Education as secretary of student work. It was a memorable day. He straightened the books on an otherwise empty desktop, turned leisurely through church reports and publications, and wrote some personal letters. But never again.

In the next 25 years, it seemed to him, a million pieces of mail came from all directions. There were a thousand committee assignments and that many meetings. It had to be so; for he was involved in the exciting, pioneering thrust of the Methodist Student Movement.

Through the lean depression years, through the pains of Methodist unification and the agonies of World War II and its aftermath, the Methodist Student Movement was Hiel Bollinger's special concern. He worked tirelessly to encourage student work in new centers and to raise standards everywhere. In time he became administrative advisor to student religious workers at 162 educational centers where The Methodist Church has Wesley Foundations.

Now, after nine years as minister for students at the Wesley Foundation at Purdue University and 25 years' work with the Board of Education, Hiel is the senior member among Protestants serving

the cause of religion in higher education in America. He is director of the Department of College and University Religious Life of the Board of Education's Division of Educational Institutions.

His ministry has been characterized by keen awareness of the social and ethical dimensions of Christianity and a resolve to keep the student movement responsive to the needs of students in a world in turmoil. He has taken a leading part in every significant effort to promote co-operation of student movements across denominational and national lines.

IN THE SOUTH the Methodist Student Movement was developed around the labors and struggles of a few leaders who were ahead of their time. The man who symbolized the arduous building was Harvey C. Brown, pioneer director of the Wesley Foundation at the University of Tennessee.

He began with a small group of eager students, but soon saw that the faculty and the administration were needed in a co-operative educational enterprise if his work was to succeed. A practical churchman and teacher himself, he obtained permission to teach religion courses in the university. He also enlisted the help of other teachers. At first a handful of students enrolled for these classes, but before long the university developed a "waiting

list" for courses in religion. Under his leadership, a school of religion was chartered by the state of Tennessee.

After a year as head of the department of religion at Huntingdon College, he became director of the Methodist Student Movement of the General Board of Education of the M.E. Church, South.

In 1936, anticipating union of three Methodist denominations, he took the lead in sponsoring joint meetings with student work officials in the Methodist Episcopal Church. When the general church merger came, the student work of the denominations was ready for a united advance. Since 1940, Harvey Brown has been one of the directors in the Department of College and University Religious Life.

Scholarly and capable, he has a thorough knowledge of the church and the agencies which carry on its work at home and abroad.

He is an inveterate reader. Wherever you may find him, you will discover that he has stuffed theological tomes into his brief case for reading in minutes when the day's cares have been put away.

He has a passion for helping the Methodist Student Movement obtain the best theological leadership—a passion equaled only by his desire to see the Methodist Student Movement enlist and train a church leadership sensitive and responsive to the questions being voiced by our troubled society.

Make Paper Do Your Leg Work

By ALFRED D. HAGER

AS UNFAMILIAR faces passed quickly by the pastor at the church door, he asked himself, "How am I ever going to remember who was at church this morning?" How am I ever going to call on them?" Then he began thinking about making paper work do his leg work. Here are some suggestions:

1. Staple registration slips to the bulletins, and during announcements ask one person from each family, whether a member or visitor, to fill in the blanks, check the appropriate box, and pass them to the middle aisle for ushers to pick up. (See Figure 1.)

2. On Monday, set volunteers to work sorting the slips into "members" and "visitors," transferring the attendance onto permanent record cards in the church office. (See Figure 2.) Those who marked "prospective member" on registration slips are designated with "X" in the top, right-hand box on the

permanent card. This card holds a record of attendance for three years, the month of the year across the top and the Sunday of the month down the side of the card.

3. Place one or more colored tabs on the visitor cards: (a) blue for "never called on"; (b) green for "church visitor called on"; (c) red for "pastor has called on"; and (d) orange for "have checked and they are prospective members."

4. Send a personally typed form letter over the pastor's signature to all those who visit the church for the first time, indicating his pleasure in their worshiping with the congregation and then encouraging them to participate in other activities and functions of the church.

5. Within two weeks, have the men's or women's calling teams visit each home. This visit shows the church's interest in the family.

Through informal conversation, church callers obtain information as to the family's background, church membership, and activities,

Alfred D. Hager is pastor of Asbury Church, Prairie Village, Kan.

which they later record on back of the permanent record card, when the interview is evaluated. Give them invitations to the Methodist Men, Woman's Society, Wesleyan Service Guild, Teen Town, or Methodist Youth Fellowship, and refer names for follow-up to the promotional officers of each of these organizations. Mention to the family the "new member class," which is conducted the last Sunday night

of each month (see p. 50, NEW CHRISTIAN ADVOCATE for January, 1957) and if they seem interested, the caller makes a note.

At the beginning of each week the minister goes over both the members' and visitors' attendance cards. If a member's attendance begins to show neglect, the pastor assumes this means a home problem, sickness, indifference, hurt feelings, and so on, that may warrant a con-

I WAS THERE

NAME _____
ADDRESS _____

MEMBER ☐ VISITOR ☐ PROSPECTIVE ☐
MEMBER ☐
I WISH TO UNITE WITH ASBURY THIS MONTH ☐
REMARKS _____

Figure 1

Name: Mr. Miss JONES, WILLIAM J. <small>Mrs. Dr.</small>		Wife's Name: Mary	Visitor: 1957 June	Prospective Member: X <small>(To be filled in by sec.)</small>																																																																																																																																																																																																																								
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Figure 2

tact either by telephone, mail, or personal visit.

When a visitor attends regularly for three to five Sundays and contact by the church calling team seems favorable, the pastor visits the home. Usually by this time the family has decided whether to unite with the church. If not, and the pastor is unable to get a decision, he does not pressure the family. Rather, he indicates to them his hope that they will seriously think about making a decision for Christ and with the Church.

Usually, if the family continues to attend worship services and begins to participate in other activities, they will speak to the pastor

after church indicating an interest in the next new member class. Thus, the family becomes closely involved in the fellowship of the church before they actually join. They make their own decisions.

Every quarter the membership and evangelism commission conducts a special visitation, getting all callers together on a Sunday afternoon to visit those who came once or twice and then apparently dropped from sight. These are usually found to be families who have never had strong church ties. This contact often revitalizes their interest or at least indicates to the pastor where a family needs help.

Make paper work your associate.

God Cannot Stop War

*There is no use to bend the head and say
A prayer to God to stop a man-made war;
No use to plead, against a future day,
That He will guard us from it evermore.
For God cannot stop war while we have will—
The free will given when He first made Man
In His own Image. Wars will rage until
Man stops the thing which he himself began.*

*Pray, therefore, that Mankind may clearly see
The fearsome fruit of selfishness and hate,
And blame himself alone to that degree
He has been careless of another's fate.
For Mind and Will are part of God's own
Might,
Shared with Him since Creation's mist unfurled—
Ask little, then, except to know the right,
Then learn to build, not beg, a better world.*

—MABEL NEWMAN

(Reprinted from the Yearbook of the Indiana Federation of Clubs, of which Mrs. Newman is poet laureate.)

SERMON STARTERS

For the First Half of Whitsuntide

IN 1954, when Willie Mays, center fielder for the New York Giants, was the talk of the baseball world, *Time* magazine ran his picture on the front cover and carried a feature article about him. It said: "Willie plays baseball with a boy's glee, a pro's sureness, and a champion's flair."

Good preaching could be described in the same way. If the Gospel is to reach men today, they must hear it from men who preach "with a boy's glee, a pro's sureness, and a champion's flair." Whitsuntide, the season of the birth and expansion of the Church, is as good as any for preachers to set their sights on this goal.

Altar and Flame. May 25, Pentecost.

Text: "Then the fire of the Lord fell, and consumed the burnt offering. . . ." 1 Kings 18:38. "And there appeared to them tongues as of fire, distributed and resting on each one of them" Acts 2:3. Scripture: 1 Kings 18:20-39. Suggested hymns: 179, 180, 182, *The Methodist Hymnal*.

ON THE SURFACE, Elijah's weird and dramatic contest with the prophets of Baal on Mt. Carmel seems to be a long way from the

experience of the disciples in Jerusalem on the day of Pentecost. But, here is an opportunity to use contrast to make people realize that the coming of the Holy Spirit into a man's life is just as great a miracle as the coming of physical fire from heaven.

Begin the sermon by retelling the story of Elijah's contest with bold, brief strokes. Then you could say something like this: "This fire from heaven was a great physical miracle and one of the most awe-inspiring incidents in the Bible. But the fire of God's spirit that comes into men's lives to give transforming power is an even greater miracle."

For instance, many have missed the real significance of Pentecost because they have thought of it as

SPECIAL DAYS

May 25—Whitsunday (Pentecost).

The liturgical color, red

May 30—Memorial Day

June 1—Trinity Sunday. Liturgical color, white

June 8—Methodist Student Day. On this and following Sundays, the color is usually green.

a physical miracle like the one on Mt. Carmel. Luke wanted to emphasize the importance of Pentecost, so he deliberately used words which might recall to men's minds the fire on Mt. Carmel.

Now this doesn't mean that bolts of lightning came down and danced over each of their heads. This was simply Luke's oriental way of saying, "God's presence with them was as real as the fire which consumed Elijah's altar." Men standing by did not see any flames.

What actually happened was that some men and women who had followed Jesus' instructions to wait in prayer were suddenly aware of God's presence in their midst.

The day of miracles is not over. The flame of God's spirit can still burn in men's lives.

When Emptiness Is a Virtue. June 1, Trinity Sunday. Text: "For he satisfies him who is thirsty, and the hungry he fills with good things" Psalm 107:9. "Blessed are those who hunger and thirst for righteousness" Matt. 5:6. Scripture: Ps. 107:1-9. Suggested hymns: 2, 251, 342.

USUALLY we think of an empty mind and an empty soul as paving the way for vice. But, there are times when emptiness of mind and soul may be a virtue. Jesus was touching on this truth in the text.

Of course, hunger comes only to those who have empty stomachs. A man who has eaten his fill has no desire for more food. In the same way a man who has his mind and

his heart full has no desire for spiritual nourishment. Before God can come in, there must be "longing"; there must be "hunger."

Dr. Paul Tillich said in a recent sermon: "The last question which confronts every man is: Is there an empty space in your soul? Or is everything filled with that which is transitory, preliminary, ultimately insignificant?" (*The New Being*, Scribners, \$2.95).

Jesus was hinting at this when he told Nicodemus that the coming of the Holy Spirit into a man's life is like the coming of the wind. Meteorologists tell us that the blowing of the wind is often caused when something happens to create a low pressure area, and the air then flows in the direction which is opened by this low pressure.

There is a sense in which God's spirit comes into our lives in the same way.

A second reason why many people miss God is that they are perfectly satisfied with themselves. This is what was wrong with the Pharisees of Jesus' day. They were not irreligious or immoral; they were self-satisfied. Contrast them with Paul who wrote of himself as "the least of all the apostles." The life of Francis of Assisi also gives good examples.

A third reason for missing the guidance and the power of God's spirit is that we want to have our way rather than let God have his way. We know that he will de-

mand a radical change in our lives; and we're not ready to make that change. Augustine said that as a young man he used to pray, "O Lord, give me chastity, but not yet."

Many of us pray with our mouths, "Thy Kingdom come, thy will be done"; but in our hearts we are praying, "My kingdom come, my will be done."

Someone once asked Macarius, an early Christian monk, how we ought to pray. The old man replied, "There is no need of much speaking in prayer, but often stretch out thy hands and say, 'Lord, as thou wilt and as thou knowest, have mercy upon me.'"

What's the Big Idea? June 8. Text: "And they were all amazed, so that they questioned among themselves saying, 'What is this? A new teaching!'" Mark 1:27. Scripture: Mark 1:21-28. Suggested hymns: 5, 387, 178.

"THE BIG BOMBS and the big dollars are not enough; we need the big ideas." Norman Cousins, editor of the *Saturday Review*, made this arresting statement which sums up one of the great problems of our day. Our science and our technology, our business and industry are advancing so rapidly that our little minds have trouble keeping up.

On a recent trek across Africa in modern vehicles, the native tribesmen who were assisting went on a sit-down strike. They insisted that they had to wait until their spirits

could catch up with them. But, in real life you can't do that. Modern science and technology are not going to stop while we catch up with them, morally, socially, politically, spiritually. The only solution, as Dr. Cousins says, is for us to stop being on the defense and start taking the offense. We must start producing ideas and ideals that are big enough to match our technical and economic progress.

But the Bible teaches that great thoughts, big ideas come from God; and that men can have big ideas only as they keep in touch with a big God.

From this point, you can make your own list. My list would include:

1. The idea in Genesis and in Psalms that man is created in the image of God.

2. Man's covenant relation with God.

3. God's mercy even toward those who break the covenant (Hosea).

4. God's law in men's hearts—that there is an inner witness to right and truth which men can have, if they really want it (Jeremiah).

5. The vision of a warless world—"They shall beat their swords into plowshares, and their spears into pruning hooks."

6. The idea of the suffering servant.

7. The biggest idea of all—the idea that God's Word became flesh and dwelt among us. Can you think

big enough to realize what this means? (Dorothy Sayers, *Creed or Chaos?* Harcourt-Brace, \$2.75).

8. The fatherhood of God and the brotherhood of man.

The Virtue God Remembers. June 15.

Text: "He does not forget the cry of the afflicted" Ps. 9:12. Scripture: Jas. 4:1-10. Suggested hymns: 60, 142, 209.

ONE NIGHT, as I was thumbing through my file of personal letters and mementos, I found a number of letters and valentines from my daughters. The letters were the ones which had touched me most, and which I wanted to keep. And, to my surprise, I found that most of them were letters of confession.

Here is one which was written after one daughter lost her temper and said some pretty sharp things. I found it on my pillow, when I got ready to go to bed. It said. "Dear Daddy, I am very sorry that I was bad and I will try to be sweet the rest of the night. I love you very much and shouldn't be bad because that doesn't show that I love you."

As I looked at these letters, the thought occurred to me that, if these made up the kind of letters I wanted to keep and remember, surely God must feel the same way.

But, confession is not easy or natural. There are several reasons:

1. Modern society has tried to explain sin away. Quote Freudian psychologists and sociologists.

2. We moderns have become ex-

tremely self-sufficient and self-satisfied. Ancient men turned to the gods for miracles. We have grown so accustomed to miracles from science that we have about decided we don't need God.

3. Confession means facing up to the truth about ourselves. We are set on following the truth in the scientific laboratory or the philosophy class; but, some how or other, we are not too keen on seeing the real truth about ourselves.

Ezio Pinza said: Three words hold the key to happiness in marriage. These words are not, "I love you," but "I am sorry." The same thing could be said about happiness in life.

That is the reason the cross of Jesus is the key to true happiness. No man can really look at the cross without falling on his knees in confession. But the cross does not leave us with this feeling of failure. It not only convicts us of our sins, it also convinces us of God's forgiveness.

The Way to Victory. June 22. Text: "I have learned, in whatever state I am, to be content" Phil. 4:11. "He makes my life a constant pageant of triumph" 2 Cor. 2:14 (Moffatt). Scripture: Phil. 4:4-13. Suggested hymns: 67, 73, 279.

THERE ARE TIMES when it seems that life is nothing but a constant pageant of trouble.

And yet, the New Testament quotes Paul as saying, "He makes my life a constant pageant of tri-

umph." It would be hard to conceive of a man who, on the surface, had less reason for making such a statement. In fact the statement itself comes in a letter where Paul recounts some of his difficulties. Listen to them (2 Cor. 11:24 ff).

But in spite of these troubles and others, Paul was able to write in triumph, "I have learned, in whatever state I am, to be content." This is the way to victory. Our goal is learning to live with our difficulties and limitations. "The wisdom of life," wrote J. L. Liebman in his book, *Peace of Mind* (Simon & Schuster, \$3.50), "is to endure what we must and to change what we can."

First, we must learn to accept ourselves. Many of us fail because we have grandiose and exaggerated ideas of who we are and of what we can do. This does not mean God wants us to live with a constant feeling of inferiority.

Paul said, "I can do all things in him who strengthens me." He encouraged slaves to think for themselves as the sons of God and joint heirs with Christ.

A second step toward victorious living is in learning to accept your circumstances. This does not mean a negative resignation which says, "Whatever will be, will be"; but rather, it is having the serenity to accept what cannot be changed. It is learning to accept what mathematicians and philosophers call "the given."

Finally, the way to victory comes only as we learn to accept God as a real factor in any situation. One morning Martin Luther came down to breakfast and found his wife dressed in black as though she were in mourning. When he asked what was the matter, she said, "Why, Martin, the way you've been acting the last few days I felt God must be dead; so I decided to dress accordingly."

It was this sign of acting as though God were dead which Jesus was talking about when he said, "Do not be anxious about your life. . . ." Anxiety is really atheism.

Laughter Unlimited. June 29. Text:

"These things I have spoken to you, that my joy may be in you" John 15:11. Scripture: John 15:1-11. Suggested hymns: 170, 315, 12.

ALL THROUGH the fourth Gospel, men are invited to see and understand why the followers of Christ often became so happy and ecstatic that outsiders accused them of being drunk, as they did on the day of Pentecost.

This Gospel starts by denying the dualism of all puritans—the idea that all pleasures of the flesh are evil and sinful, while spiritual things are good. It says, "And the Word became flesh and dwelt among us, full of grace and truth." You see, if God himself can become flesh and blood, then all things connected with the flesh cannot be called evil.

In fact those who have really

known Christ have always had a joy which no one could take from them. Paul—writing from prison: "Rejoice in the Lord always; again I will say, Rejoice." The Christian martyrs—marching to their deaths, singing hymns of praise and thanksgiving. Francis of Assisi—shocking the bishop and his fellow monks by refusing to be long-faced during his last illness, singing so loudly that the people in the street below could hear him. . . . "God's troubador" to the end. Dr. Olin Stockwell—writing humorous limericks during his solitary confinement in Red China (*With God in Red China*, Harper & Bros. \$3.).

Three points are clear from these:

1. Christian living does not mean long-faced piety and puritanism. God himself has a sense of humor. The psalmist wrote: "He who sits in the heavens laughs. . . ."

But God's sense of humor can best be seen in Jesus. Point to his caricature of the Pharisee, straining the gnat out of his tea cup but swallowing a camel. . . . His attendance at wedding feasts and parties.

It is clear that God wants us to enjoy life because he has given us so many wonderful things to bring joy and laughter. In *The Screwtape Letters* (Macmillan \$2.50), C. S. Lewis has the devil warn Screwtape against trying to use pleasure and fun as a means of temptation. "For," he says, "the enemy has filled his world full of pleasures. There

are things for humans to do all day long without his minding in the least—sleeping, washing, eating, drinking, making love, playing, praying, working. Everything has to be twisted before it's any use to us. We fight under cruel disadvantages. Nothing is naturally on our side."

2. God wants us to enjoy life because he has given man a natural sense of humor. One day when some solemn advisor was chiding Abraham Lincoln for joking and laughing when things were in such a terrible shape, he replied: "With the fearful strain that is on me night and day, if I did not laugh, I should die."

3. Along with the ability to laugh, God gives us a deeper source of joy. It is what Luther meant in his commentary on Paul's statement that "in everything God works for good with those who love him." Luther wrote: "All who believe on Christ are no longer subject to fear, but laugh at all these evils with joyous assurance." This joy, of course, comes from the assurance of Easter that evil never has the last word.

In the ritual for Easter day in the Eastern Orthodox church there is a section for what is called the "Paschal laughter," and the priests lead the worshipers in the sacrament of laughter. Good clean laughter is pure and holy; and it stands next to prayer as a means for cleaning man's mind and soul.

YOUTH WEEK for the Small Church

By W. JENE MILLER

Step-by-step planning, as one church did it.

EVERY CHURCH can have a week of activities for its youth. It may be an annual affair toward which the young people can look with enthusiasm and eagerness. If a single church in the small town hesitates to undertake the work by itself, the week can be made an interdenominational activity.

Before plans for this special observance are made, the pastor meets with his youth division superintendent and other workers with young people and with all of the officers of the Methodist Youth Fellowship. He explains that the purpose is to plan a youth week to be presented exactly as they wish. A blackboard is useful, and you will need a secretary to take notes.

When will it be? Most pastors spend the winter complaining that the schools take up the students' time; and then in the summer, when we could have a youth week, we are on vacation. Unquestionably

summer is the best time—at least we have found it so. But, naturally, the young people themselves must set the time, with the understanding that they will support the program once the date is set. Our own church chose a time about half-way between the district's senior and intermediate MYF camps.

What kind of activities? We talked about retreat-type activities, camp-outs, and other varieties of youth-centered programs. Our local group decided to present the week in our own church. We planned to feature speakers or panels followed by discussion periods in the mornings. The evenings, we decided, should be given to worship services.

What topics shall we use? The young people were asked for suggestions. The five that seemed to be most insistent were chosen. They were: "Our Faith," "What to Do with Leisure Time," "Parent Relationships," "Going Steady," and "Teen-age Entertainment in Our Town." The evening worship services were devoted to the five areas of the MYF—citizenship, faith, worship, witness, and fellowship.

What about personnel? We

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talked of various persons and fixed upon one outstanding young minister from our district to be the leader. (We have discovered that a long-distance phone call or two at this point in the proceedings can save hours of time and confusion later.) Then we chose the speakers for the morning topics and the panel members.

The information we wanted to give the youth of our community was printed in our church office on our own mimeograph machine. We printed 600 flyers. One batch was taken to the business district and posted in the store windows of merchants giving us permission. The other flyers were distributed from door to door, regardless of whether there were young people in the home.

The week's activities involved participation by the Woman's Society of Christian Service, the men's club, and all the parents who would co-operate.

On the first morning our district superintendent gave the talk on "Our Faith," followed by a discussion period. The second morning's address, "Leisure Time," was made by a woman who is a member of the church. Again, we had a discussion period.

The remaining morning programs featured panels, each containing two adults and two youth. The young people on these panels were chosen from other churches in order to interest them in our ac-

tivities and to free our own group for participation in the discussion period.

When the group assembled for discussion, each young person received two pieces of paper and a pencil and was asked to write his questions or comments. After the speaker had finished, or the panel leader had outlined the subject, each young person handed in one piece of paper, whether or not he had written anything on it. No names were given so that each questioner's identity could be kept secret. The moderator for the panel then read the questions and asked each panel member in turn to comment.

The evening worship services were pointed toward personal rededication, commitment, and consecration. Our speaker used his own discretion about altar calls, signing commitment cards, and other such methods.

In the publicity we announced a surprise breakfast. On the next to the last morning, parents rose at five o'clock and drivers were called out at 5:15 to start gathering the sleepy youngsters to take them to the meeting place.

A banquet was served on the last evening of the week by the ladies of the Woman's Society to these spiritually growing young people. The following Sunday's morning worship service was directed by leaders who had participated in the activities of youth week.



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The South's VALLEY OF DECISION

By E. CLAYTON CALHOUN

HARDLY anywhere can one be so cordially misunderstood as when he speaks of interracial understanding. For several months, just after his graduation from college, my brother was employed in the small county bank in our home town. He was waiting on a farmer from the southern part of the county. In the relaxed way of our kind, they chatted while they attended to business. The current political campaign was a natural topic. To a particularly apt comment the farmer responded, "Son, you shore fixed your mouth jus' right when ya said that."

When one tries to express his views of the racial tensions of our

time, he finds it very difficult to fix his mouth just right. A man must be true to his ideals by something in excess of words. He must also be fair to the sensitive natures of men, all men. Idealist, zealot, conservative, obstructionist—whichever—we know that in the South human relations are very personal and that the changes in interracial affairs will be, for better or for worse, very personal. In this knowledge I must say what I must say.

So that this view may be succinctly stated and graphically understood, let me attempt to paint and interpret a mural. My mural will have four blended panels filled, in the manner of murals, with symbols. In three lower sections I shall set three pictures from life which blend into the unfinished panel above them. That part of the picture remains to be painted by a company of artists whose spirits are

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sufficiently enraptured to follow the Master into dangerous ways. Somewhere, as if it were impressed into the very canvas of that unfinished upper panel, I think I see a cross.

The First Panel. Within a few hours of our arrival at Paine College, I came upon this scene. Two boys were stretched out on the parlor floor across a game of Scrabble. One, our 13-year-old, Ashley, the other, 13-year-old Sammy Shaumba, son of a Crusade Scholar from the Belgian Congo. Sammy as dark as the night and as sleek as the jungle, Ashley as blond as his Nordic sires and built on his father's ponderous proportions—both utterly unself-conscious, their feet in the air, their heads together over a game of words.

I thought, how typical of children, how proper for youth, how prophetic of the future; if we can keep them from unease and anger in the very delicate business of fitting words together.

The Second Panel. Some members of our faculty enjoy relating a story told them by a distinguished professor, a white Southerner, from one of our seminaries. A Negro yard man came quite often to his door to ask, "Bossman, have you got any leaves that need raking?" He always got the job whether or not there were any leaves "that needed raking." Said the professor, "It was the way he said 'Bossman.' He always got the job."

There is the second segment of

the mural: a distinguished white man at the head of the back stairs and a Negro laborer at the bottom of the stairs, hat in hand, each of them patronizing the other—the pattern of an era dead and done for.

The Third Panel. Not as an escape, but because, to be honest, the pattern must stretch out until it touches every man "who cometh into the world," I should like to go a long way off for my third panel.

In Changchow, in the broad alluvial valley of the Yangtze in eastern China, I came one bitterly cold day upon a crowd of refugees huddled in a deserted temple. They were the flotsam and jetsam of war and famine, famine and war. I wondered what I could do for them—no blankets and not enough to eat here or in my small supplies. The cold seeped into me or out, perhaps, from the shivering frustration of thwarted compassion. Then I saw an ancient Chinese gentleman arise near the battered altar and cross over to me, stepping gingerly over the ragged, quivering bundles of human misery.

I saw that he was carrying a teapot and a cup. I wanted to retreat. I had nothing to give of tea or bread for such a crowd. When he reached me, this old gray gentleman with a scraggly beard stood to his full height, bowed in oriental courtesy, and invited me to tea.

I was taken aback; but with the best courtesy I could muster I de-

clined, very courteously, you understand. I thought of the meager supply. I thought of the microbe-ridden cracks of the dirty cup. These were the mingled reasons of my refusal. I have never fully recovered from my sense of shame. I stood there thinking of the limited tea and the crack in the cup, when there stood before me in tattered robe one man's magnificent dignity—huddle and hovel, humanity's innate dignity.

The Fourth Panel. Oh, yes, that one, I remember, is hardly touched, except for that haunting stark impression of a cross. Yet as I look upon it, it seems to me I see emerging, as if from the lower panels, something like that vision of the prophet Joel, "Multitudes, multitudes, in the valley of decisions! For the day of the Lord is near in the valley of decision." (Joel 3:14.) That is the impression which emerges upon my fourth panel: multitudes, men, mankind in the deep valley. Possibly here is my impression of the cross. Yes, I am sure of it. There is a cross in the valley of decision.

THERE is my mural then in process—the problem of communication, at heart a matter of devotion, at soul a matter of human dignity.

Here are these youngsters, symbols of the present, prospect of the immediate future, black and white involved with words, sensitive to

their correctness, sensible of their accents, responsive to refinements of inflection and evaluative of every nuance of personal communication. Communication in any very personal matter is highly sensitive in the South. The problem of communication between the races is crucial; the difficulty of communication between differing views is critical.

In the perpendicular pattern—the yard man (hat in hand at the foot of the stairs), and the professor at the top of the stairs enjoying the gratuity of "Boss man"—there we have a kind of communication and, whether or not it is universally understood, a kind of affection, patronage surely, unworthy undoubtedly, but affection nevertheless. Across the South there is a widespread and sincere nostalgia for the devotion between the races which existed in "the good old days." But that kind of affection is gone except in stories, and that kind of communication will never return.

The loss of communication in this perpendicular pattern was inevitable. In the soul's own demand for dignity, it was inevitable. In the struggle up to the levels of the dignity of achievement, it was inevitable. The truth is, that old pattern is unworthy of the dignity of either man at either end of the stairway. The man denied his dignity inevitably moved away from the foot of the stairs to make his

climb—seeking, sometimes in near hopelessness, the acknowledgment of the dignity he felt in his soul. In that separateness the only communication which remained was that with the man who ran the risk of walking the stair with him as he climbed.

It is hardly possible to overestimate the critical effect of this loss of communication in the South. At a time when it is desperately urgent that men of intelligence, and certainly men of goodwill, should be able to discuss with mutual respect and understanding the matters of mutual concern, it is most difficult to affect such meeting. And, when mutual respect is in effect, it is often strained by the absence of that depth of real understanding which comes from many levels of association other than those restricted to committees. Hardly any cause of strain is more costly in this critical, decisive period than the poor quality of our best communication.

This communication will not be restored by restoring the perpendicular pattern. That pattern, as I have said, is dead and done for. It cannot be restored. It fell apart of its own weight and its own faulty structure. No society has been able to sustain forever a structure which has secured in fixed relationships groups of men in perpendicular pattern—one group above the other in strata, and group after group beneath the others in perpetuity. History has written record upon record

of the fall of all such structures. Rome, with the power of her armies, could not maintain her perpendicular pattern structured on the Grecian philosophies of right relationships. . . . Any pattern which ignores at its base the dignity of the human spirit and the ability of every man to learn, will fall. In our land of decision the structure, which long showed the cracks at its base and faults in its pattern, has fallen. It remains only to memory and imagination. It will not be restored.

As desperately as we need the affection which comes from understanding, and that understanding from communication, it will not be achieved, as some vainly suppose, by the restoration of the perpendicular relationship. The affection born in this pattern was real; it was vital; it served many worthy purposes; it provided the protection and concern in which the Negro could emerge from enslavement into a society of free men. But the very affection which served so worthily lacked at its soul a sufficient quality of understanding, the kind of understanding out of which alone a full affection can proceed.

The fear of affront stalks every effort at communication, however ideally intended or however carefully structured. It has become a fear not of one group, but of both groups. It is a fear not more of receiving than of inadvertently giving affront. Here again is that delicacy

of words, weighted words, emotional symbols by which we communicate. Here is another element in the tension of our time.

Some of us must risk the barbed barricades of affront so that the barriers may be broken; so that, across a broader front, communication may be restored. It will not be done along the perpendicular of a back stairway; it will be the conversation of peers. It will begin with those who sense in the soul the dignity of man as man; who, at the beginning, are willing to suffer the stigma of strangeness; those whose faith, like Christ's, discovers the dignity of man; those whose dedication to Christ enlists them to aid such men to find the other part of dignity which comes with useful personal achievement.

This communication, this devotion, this acknowledgment of dignity does exist in the South, sometimes in isolation, sometimes in little centers of sanity, lumps of leaven whose influences move laterally into the structures of community life. Almost always it springs from the spirit of Christ. This spirit moves not only laterally but upward, up into the unerected structures of a newer life, into the unfinished picture of a better day.

Looking forward, looking upward to that better day, I am still challenged by the strong impression of a rugged cross. Yes, yes, I am very sure of it. There is a cross in the valley of decision.

MAY, 1958

FILMS FOR CHURCHES

By HARRY C. SPENCER

*Methodist Television, Radio, and
Film Commission*

THE MEANING OF LENT (40-frame color filmstrip with or without recording). Now is the time to prepare for the Lenten season of 1959—and here is a filmstrip that is designed for Protestant use during the 46 days preceding Easter. It begins with the importance of the Resurrection in the early church and the development of Easter customs. Then a series of frames describes the origin of the word "Lent," the influence of the Reformation on Lent, the observance of some modern adaptations of Lent by Protestant churches, and the climax of Lent.

Produced by S.V.E. with colorful drawings and interestingly recorded narrative, the filmstrip will be helpful to sixth grade through adults, giving a more intelligent understanding of Lent for Protestants. Sale with 33 1/3 record and teaching guide, \$10; without record, \$6.50.

CONGO JOURNEY (16 mm color film, 29 minutes) A new documentary on Methodist work in Belgian Congo. The Central Congo rural area and the urban, industrialized area of Elisabethville are shown with the contribution of Christian centers to the changing picture in the Congo. Africa "on-the-move" is the theme. The film fits into the church's emphasis on "lands of decision." Rental, \$10.

BOOKS

OF INTEREST TO PASTORS

Light in the Dark Streets, by C. Kilmer Myers. Seabury Press, 156 pp., \$4.

Reviewer: FRED R. ZEPP, *managing editor, TOGETHER.*

One of the gravest problems now facing the Church is how to apply Christ's love to the practical—as distinct from theoretical—problems facing people today. When children in the crowded jungles of a big-city slum, for example, know nothing but drug addiction, sexual promiscuity, crime, and violence in their home life and community, when love is a quality they have never experienced, how do you reach them?

Father Myers is dedicating his life to seeking an answer. In the midst of New York City's Lower East Side, spawning grounds of criminals for generations, this vicar of St. Augustine's Episcopal Mission is pushing aside theories and platitudes to work directly with the toughest street gangs, hoping to lessen tensions and thus dry up the springs of hate which lead to violence.

His story can be described with no less a word than "great." It is a heart-breaking story in many ways; his uphill fight must often be worse than discouraging. He and his staff are on duty around the clock; there is no form of violence with which they are

not familiar at firsthand. But they are working—and, here and there, they are winning.

Their method is to meet these troubled teen-agers on their own level, low and often revolting as it is, and seek patiently to lift up all who may be raised to the ranks of decent, useful citizens.

Preaching the Christian Year, edited by Howard A. Johnson. Scribners, 243 pp., \$3.75. **Resources for Sermon Preparation**, by David A. MacLennan. Westminster, 239 pp., \$3.75.

Reviewer: WILLIAM F. DUNKLE, JR., *pastor, Grace Church, Wilmington, Del.*

Perfect complements to each other, these two books could strengthen the preaching of any reader. The first comes from a liturgical background, the second from an evangelical. The first provides the picture, the second projects it pragmatically. Both relate the calendar to the pulpit.

Howard A. Johnson is canon theologian of the Cathedral of St. John the Divine, in New York City. After an exceptional foreword by Dean James A. Pike, the book compiles lectures by eight theologians and preachers which originally were delivered to the Protestant Episcopal

clergy of Greater New York. These lectures are not sermons, nor even wholly about sermonizing.

The foreword makes the point of the book this way, "... to encourage preaching according to the Christian Year, the most valuable tool would not seem to be a series of ready-made sermons for the various seasons, but rather a theological analysis of the great themes to which he (a preacher) might address himself during each of the liturgical seasons."

David A. MacLennan is the minister of Brick Presbyterian Church in New York City and teaches homiletics at Colgate-Rochester Divinity School. He seems to believe that the way to encourage preaching is to share scores of samples of Christian Year sermons, sermon outlines, sermon suggestions, which are all based on some introductory theological meanings for each liturgical season.

It will be hard for the preacher reader not to use the material in both books. The first book will make many preachers wish they understood the calendar better.

The second book will certainly make preachers want to use the materials it contains, not because they are hard to understand but because they are so easy as to be temptingly unforgettable. There's a sense in which it is ethically dangerous to read MacLennan's book. "Saturday night" preachers will discover gold here that is already mined.

But both books suffer from being slightly pedantic. That may be inherent in the kind of book *Preaching the Christian Year* intends to be. *Resources for Sermon Preparation* contains a wealth of homiletical crafts-

manship, but there is a staid academic color to much of it.

Multitudes in the Valley, Church and Crisis in the Middle East, by Denis Baly. Seabury Press, 307 pp., \$5.

Reviewer: M. EVERETT DORR, pastor, Trinity Methodist Church, Des Moines, Iowa.

A missionary to the Middle East for nearly 20 years and now a visiting lecturer in political science in Kenyon College, the author believes that the "people who are involved in these events do not understand each other and are so estranged in their outlook that almost every incident has a different meaning for each group."

So Mr. Baly views each of the three leading groups—Jews, Arabs and Westerners—to find their religious and political heritage. And, with the hope that he will stimulate the reader with new ideas, the author points out that what people *think* is happening and what actually *is* happening are both parts of the problem.

Anyone reading with the sympathetic insight of the author can never again glibly denounce Egypt or Nasser. He leads the reader to see that the judgment of God may be at work in international affairs and wonders if the West will be able to help guide the revolution of the second half of the century, so that it will be peaceable rather than violent.

This is an excellent book for pastors and churchmen, but one wishes it contained a map to assist the reader. I believe that approaches to problems do not have to be entirely national, but actually could be individual, if the

sovereignty of the United Nations displaced the sovereignty of national governments. If Baly had included that concept in his list of suggested remedies, he would suffer less agony in attempting to find solutions.

Basic Christian Beliefs, by W. Burnet Easton, Jr. Westminster Press, 196 pp., \$3.75.

Reviewer: JOEL D. McDAVID, pastor, Auburn Methodist Church, Auburn, Ala.

This is a book to meet an ever-recurring need, that of presenting and interpreting basic Christian beliefs.

I feel that Prof. Easton has presented Christianity and its beliefs with a strong appeal to an academic mind. His analyses of the several beliefs; his summary of the historic concepts related to these beliefs; and his conclusions are reasonable and logical. The book perhaps lacks the color which many layman would want through illustration and human interest, but this is not necessary to make it a strong and effective presentation.

Each subject—the Bible, God, man, Jesus, the Church, the kingdom of God—is handled effectively and with care. The reader feels that here is a sharing of ideas and a presentation of results of investigation. In no way is the dogmatic note sounded. He also feels that he has been on a journey with one who knows and appreciates every point of interest and is eager to share it; but along the way would wish to find new points of interest and new appreciations for old ones.

I question how well these beliefs are related to the practical matter of

living. This is difficult and calls for a larger study and more materials of an interpretive nature. I am not certain that one outside the faith would feel a strong urge to accept it, unless the motivation for acceptance had already been stimulated. It is a book on belief, not evangelism, and, as such, should be highly recommended.

Ministers will find this especially helpful as a summary of the beliefs of Christianity. They will find in it the results of years of research. It ought to whet the minister's interest in the theology of his faith and sharpen his mind to a keener cutting edge.

Words and Images, by E. L. Maschall. Ronald Press, 132 pp., \$3.50.

Reviewer: R. EUGENE GILMORE, professor of philosophy of religion and systematic theology, Wesley Theological Seminary, Westminster, Md.

Since the time of Immanuel Kant, theistic faith has confronted a well-informed metaphysical skepticism. Such is an assumed premise of much contemporary theology, particularly neo-orthodoxy.

However, Kant went on to find a basis for theistic belief in his *Critique of Practical Reason* (Longman, \$2.75; Liberal Arts; in paper, 90 cents). A critical analysis of man's practical (moral) reason, he held, shows that belief in God is a necessity to it. Many theologians have rested their theistic beliefs on Kant's second *Critique*.

John Baillie is the outstanding contemporary representative of this type of apologetic. Others, among them

Methodist theologians, have held that metaphysics and theology have firm ground to stand on in both theoretical and practical reason. In fact, they make no radical distinction between them, but give the primacy to practical reason.

Nevertheless, Kant's metaphysical skepticism was taken up and extended by Auguste Comte, who held that metaphysical knowledge is impossible to both kinds of reason. This is the substance of Comte's positivistic philosophy.

Words and Images is concerned with the latest form of positivism, known as logical positivism. The central thesis of this school is that only those propositions are meaningful which can be verified in sense experience. Consequently the question of God's existence is meaningless, and philosophy and theology are reduced to linguistic analysis.

The author accepts the serious challenge issued to Christian faith by this modern form of positivism. He finds it logically inconsistent and empirically inadequate. This reviewer knows of no one who has done this better than Mascall.

Serious misgivings arise, however, in connection with his constructive treatment of our knowledge of God. He will not travel with Barth, who rejects both natural theology and rational understanding of revelation. Mascall grounds our knowledge of God upon an asserted distinction between revealed images and concepts—a distinction which does not seem to be at all absolute—and in the end comes to a position difficult to distinguish from Barth's.

This book is not the definitive an-

swer to logical positivism, nor does the author claim that it is. It is an excellent introduction both to the problems involved and to the literature on the problems.

The Great Awakening in New England, by Edwin Scott Gaustad. Harper & Bros., 173 pp., \$3.

Reviewer: PAUL T. FUHRMANN, professor at Columbia Theological Seminary, Decatur, Ga.

Just as the individual man is a continually renewed creation, so the existence of Christianity on earth is a perpetual birth. The author of this book offers a vast and profound picture of the great reanimation of Christianity which transfigured New England about three centuries ago and became the foundation of the spiritual greatness of the United States.

We see here Jonathan Edwards, George Whitefield, Solomon Stoddard, and other worthy men at work as God's instruments. While other revivals left no permanent and universal theology by which the world could live, the awakening of New England was not only a revival of religious sentiment but also an assertion of the intellect.

Jonathan Edwards was an intellectual, indeed, and a philosopher of first magnitude from whom the entire world could learn theology. As for George Whitefield, his going up and down the far-apart colonies created in them their awareness of being a nation with great potentials.

The outcome of the great awakening was thus the synthesis of two currents: the enlightenment (which

represented human reason) and revivalism (which expressed the sense of God).

We are grateful to the author because he has given us a key to an understanding of the intellectual and spiritual greatness of the United States. We can understand from him why so many people in the world look to us for guidance and leadership.

Reality and Prayer, by John B. Magee. Harper & Bros., 239 pp., \$3.50.

Reviewer: P. GORDON GOULD, director, Division of National Missions, Philadelphia, Pa.

I am grateful for this book. It gives the feeling that it has grown out of the author's own experience, study, and practice and that what is declared herein is meaningful to him.

Here is a fresh statement that prayer not only inseparably links man with God and gives him a sense of perspective but that it also alerts his spirit to eternal values, keeps his growing edge alive, encourages his will to accomplish, nourishes his ability to endure, sensitizes him to his brother man, and roots him in a steadfast faith.

This is not only a scientific age but a troubled age. Therefore, while the book deals with the techniques of prayer in the realm of man's concerns, I could wish for a fuller treatment of prayer and man's unsolved problems.

God's "no" is as much an answer as his "yes"; but God's "no" does not leave the petitioner abandoned. There is always "a more excellent way,"

and prayer enables the petitioner to discover the sufficiency of God's grace adequate for the situation he faces and will continue to face. Thus he is able to find victory in defeat, poise in the midst of chaos, power in weakness, courage in spite of fear, resources for enduring what seemingly cannot be endured, and the impossible becomes possible with God. Always "the best is yet to be" with God.

This is a good book, one that should be read and reread until the truths it proclaims actually come alive in the life of the reader.

Days and Customs of All Faiths, by Howard V. Harper. Fleet Publishing Corp., 399 pp., \$4.95.

Reviewer: RICHARD UNDERWOOD, editorial staff, TOGETHER.

An Episcopal pastor, assembling this collection of religious sidelights as a "somewhat extracurricular activity," finds digging out little-known information both fascinating and rewarding.

This research, writes Dr. Harper, has shown him "that the customs of all faiths, once one gets past the provincial notion that whatever is strange must therefore be absurd, are meaningful, intelligent, and natural."

There are concise, sympathetic, and sometimes humorous interpretations of the facts presented. Probably little of the information about Protestantism will be new to Methodist leaders. However, sharp insights may be gained into many religious customs and observances of Jews and Catholics.

Not a complete reference source,

New books published May 5th

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this volume is certainly provocative reading for both laymen and ministers.

Pointing the Way, by Martin Buber; translated and edited by Maurice S. Friedman. Harper and Bros., 239 pp., \$4.50

Reviewer: AUBREY ALSOBROOK, pastor, First Methodist Church, Swainsboro, Ga.

Martin Buber has made a contribution to religious and philosophical thought that will not be easily erased. His delineation of man's relation to himself and to God in the *I and Thou* (Scribner's, \$1.75) volume has become a classic, and this stands at the forefront of his contribution.

Pointing the Way is a collection of essays spanning the years from 1909 to 1954. The overtones of the "I-thou" concept finds expression in the essays. However, I would not say that the essays are limited to relating the I-thou concept to varied experiences and areas of thought.

The range can be noted by several among the chapter headings: "Books and Men," "The Teachings of the Tao," "Drama and Theatre," "Goethe's Concept of Humanity," "Bergson's Concept of Intuition," "Healing Through Meeting," "China and Us."

In the first essay on "Books and Men," Buber states that in his early days he would have chosen books over men; but he confesses that "the good experiences [with men] have made the earth into a garden for me."

Buber is a thinker who seeks authentic existence. It is his position

that "we cannot penetrate behind the manifold to find living unity. But we can create living unity out of the manifold." The *thou* that is met by the *I* for Buber is not an abstraction, but there is giving and receiving of existential reality. In meeting there is healing.

In reality the I-thou concept, or the dialogue, is essential for a great civilization. It is through the dialogical relation that "existential mistrust" is overcome. Peace is found beyond dialogue. World crises point up the need of applying the I-thou concept. Dialogue is needed in the solution of the racial conflicts as well as in the crises of nations.

The philosophically and theologically oriented reader will find these essays stimulating.

The Gospel from the Mount, by John Wick Bowman and Roland W. Tapp. Westminster Press, 180 pp., \$3.75.

Reviewer: WILSON O. WELDON, pastor, First Church, Gastonia, N.C.

A new translation and interpretation of chapters 5, 6, and 7 of the Gospel of Matthew is the fresh undertaking of these New Testament scholars. They do portray a lucid understanding of the mind of Jesus. Helpful, not brilliant; suggestive, not exhaustive; many sentences worthily demand a second and third reading.

Some orthodox interpretations of portions of the Sermon on the Mount are pushed aside in a forced attempt to give something new. That is well, but the effort at times appears more obvious than foundational.

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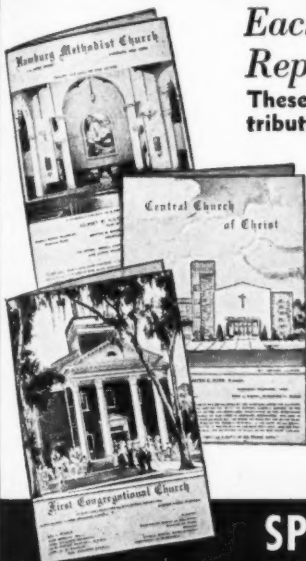
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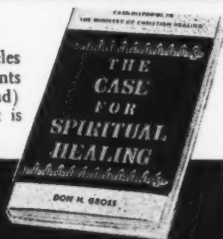


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pages without being stirred by urgent desires again and again to dig more deeply into the Sermon on the Mount. He will find that the relevancy of these teachings to contemporary problems is more urgent than some other contemporary scholars would have us believe. And surely that discovery is worth the reading of almost any book!

"Respecting the Persons of Others" and "The Will and Dedicated Humility" are two chapters which set my mind on routes of creativity, adding zest and buoyancy to my weekly sermon preparation.

History of Methodist Missions, vol. 3, *Widening Horizons* (1845-95), by Wade Crawford Barclay. Board of Missions, 1,211 pp., \$4.50.

Reviewer: T. OTTO NALL, editor, THE NEW CHRISTIAN ADVOCATE.

Every book should be opened with prayer, and in this case there should be added to the prayer of thanksgiving a prayer of supplication that the author, now 83, may be spared to finish this monumental task. The first of this six-volume set appeared in 1949.

Simply setting down the facts, checked and rechecked, and checked again, most often from the original sources, would have been time-consuming but comparatively simple. Barclay, an indefatigable scholar, could have accomplished that easily. He has set himself the much more difficult—and valuable—task of interpretation. He has asked questions that show his own thoroughgoing knowledge of the missionary task, based upon vast study, wide acquaint-

Among the questions he asks himself are these: "What can the Church learn from its early missions? Do we know enough about the history of Methodist missions of yesterday to discuss where possible mistakes have been made? Was the foundation which was laid wholly of Christ and his teaching? Or was the message of the Gospel too narrowly conceived? Did missionaries purpose a too exact re-creation of the Church in the Western world? Was there any portion of truth that the Church in the 19th century unthinkingly followed the flag in the era of a rapidly developing, socially blind industrialism;

In answering these and other questions about missions, Barclay has drawn the picture of missionaries as he, himself, has seen them at work around the world. Through his visits with 20th-century missionaries, he has been able to describe the work of their 19th-century predecessors, "working against almost insuperable obstacles, with no precedents to guide them, no foundations laid by others on which to build, and, particularly in the Orient, compelled to use languages which it took years to master."

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YEAR'S END: MAY 31, 1958



COMMISSION ON PROMOTION AND CULTIVATION

95

BRIEFLY NOTED . . .

The Natural History of Religion, by David Hume (edited by H. E. Root). Stanford University Press, 76 pp., \$1.75.

Along with Coleridge's *Confessions of an Inquiring Spirit* and Lessing's *Theological Writings*, this book has recently been reprinted in Stanford's famed Library of Modern Religious Thought. Here Hume concerns himself with the foundation of religion in human nature.

Life, Death, and Destiny, by Roger L. Shinn. Westminster Press, 95 pp., \$1.

One of a dozen titles in the Layman's Theological Library (all proving that "theology is not an irrelevant pastime of seminary professors"), this book presents Christian answers to questions that everybody faces. Professor Shinn writes with clear insights that he knows how to make clear.

The Apocrypha (Revised Standard Version). Thomas Nelson & Sons, 250 pp., \$2.50.

With this new version of the Apocrypha, the revision of translations of the sacred writings is now complete. This, however, was not a part of the original plan that brought the revisions of the Old and New Testaments. It was done by a committee authorized by the National Council of Churches, at the request of the Protestant Episcopal Church. It is important because, as the preface points out, "the quarrels over the

authority of the Apocrypha are now largely matters of the past."

Paperbacks

The Authentic New Testament, ed. and trans. by Hugh J. Schonfield. Mentor, 478 pp., 50 cents. Translation by a Jewish scholar from the original Greek text.

Psyche and Symbol, ed. by Violet S. de Laszlo. Doubleday: Anchor, 363 pp., \$1.25.

Some Problems of the Atomic Age, by C. A. Coulson. Macmillan Co., 40 pp., 75 cents.

Ten Makers of Modern Protestant Thought, ed. by George L. Hunt. Association: Reflection, 126 pp., 50 cents.

Denominations—How We Got Them, by Stanley I. Stuber. Association: Reflection, 127 pp., 50 cents.

Darwin, Marx, Wagner: Critique of a Heritage, by Jacques Barzun. Doubleday: Anchor, 373 pp., \$1.25.

The Acts of the Apostles: St. Luke, trans. by C. H. Rieu. Penguin Books, 176 pp., 85 cents.

The Faith of the Bible, by J. E. Fison. Penguin Books, 270 pp., 85 cents.

John Calvin: On the Christian Faith, ed. by John T. McNeill. Liberal Arts Press, 219 pp., 95 cents. Selections from the Institutes, Commentaries, and Tracts.

For 'MRS. Preacher'

*What to do when your
feelings are hurt . .*



FIRST ITEM on my agenda this month is an appeal for opinions to help a young girl make an important decision.

She writes: "I am 18 and engaged to a young man who plans to become a minister. I am a senior in high school this year, and my fiance thinks I should attend college next fall.

"I've never made very good grades in school and don't think I would get much out of college. But he thinks it might be a big help to our future.

"Do you think it is really necessary for a preacher's wife to go to college?" Let's help this girl decide!

If you feel strongly that college is necessary; or if you feel that there are better ways she might prepare to be a preacher's wife, please write me your views. We'll then pass them along to this puzzled girl.

Address your suggestions for her to "Martha," NEW CHRISTIAN ADVOCATE, 740 N. Rush St., Chicago, Ill.

THOMAS JEFFERSON once remarked that he found a good new thought fresh and invigorating. True; but they can also bear a slight sting.

Like the first time I heard it is selfish to allow one's feelings to be hurt.

Laura E. Bradbury, a country minister's wife, writes that she used to get hurt feelings easily. She thought other folks did, too.

It was shortly after she became a minister's wife that she began to question whether one was born with a predilection to this, or whether it wasn't just a matter of cultivation—greenhouse style.

One day she was talking to the president of the Woman's Foreign Missionary Society (this was before the days of the WSCS). This woman's feelings had been hurt. *What* the offense was isn't important.

Her attitude was, "I don't mind it if people say something like that with no intention of hurting me. But when I know they are trying to hurt me, it really gets me down!"

Thinking it over after she left this hard working church woman, Mrs. Bradbury realized that if anyone really wanted to hurt her, she gave that person satisfaction when she got hurt—and showed it.

From this she evolved a personal

rule: There are two things which you shouldn't let hurt you—first, things said without intent to hurt; second, things said with intent to hurt. If there is no ill-will back of a remark, why be hurt about it? On the other hand, if we get hurt when people try to injure us, we give them their desire.

This rule was easier to write than to follow. How can we pretend not to be hurt when deep inside there is real emotional pain?

It all seems to hinge on being able to take criticism calmly. We are all exposed to criticism from our first days in school. Without constructive criticism from teachers how would any of us learn? At any stage in life we all need to be shown better ways, and God wants us to learn from our friends, neighbors, and our enemies.

Like the little jingle:

*The baby helped snap beans today,
She saved the bad, threw good away.
I thought how patient God must be,
When I help him like she helped me.*

Or the story of the preacher who was having a particularly difficult time with his official board. He finally turned to the Almighty in prayer, beseeching him for help in "putting up" with his eight deacons. Whereupon the Almighty is said to have replied, "Do not forget that I must put up with all *nine* of you!"

But still, with all that thinking on the subject, Mrs. Bradbury felt there were times when she was merely *pretending* not to be hurt. Then one day she read about a friend asking the aged minister, Dr. James Curloss, shortly before his death, if he would live differently, given the chance to

re-live his life. He replied, "Yes, I would be more patient—with others, with myself, and with God. With others in order to give them a better chance to develop; with myself because I know I am not perfect and a person with so many faults needs a great deal of time to change and become the kind of person God wants; with God because I understand so little of his ways."

To be patient with others is one thing, but to be more patient with oneself and with God . . . that is something new!

One of the most successful men I have ever known—and a great Christian—said he never brooded over his past errors. Once he recognized and analyzed what he'd done wrong, he moved on to the next challenge that faced him.

We can waste a terrific amount of time and dispel endless energy fretting over mistakes and brooding over slights. But once we learn to forgive ourselves, we can look at criticism and ask if it is just and fair. If it is, it will serve as an excellent springboard for something better.

On the other hand, if it is unfair we can remind ourselves that it may indicate deepseated unhappiness in the person who gave it.

After all, what others say to or about us is not nearly as important as the kind of feelings we keep inside. What *we* say and the feelings we entertain are more important than anything anybody could say about us.

How true is the old saying that you can tell more about a person by what he says about others than by what others say about him.

—MARTHA

NEWS

and trends

WHAT'S BEHIND CATHOLIC BISHOP'S CONVICTION?

The recent conviction of an Italian Roman Catholic bishop for defamation may make Italians aware that "pressure by the Vatican in civil affairs has gone too far."

So says Dr. Achille Deodato, moderator of the Waldensian Church in Italy, one of the oldest Protestant groups in the world.

He referred to the conviction of Bishop Pietro Fiordelli of Prato on charges of defaming a grocer and his wife because they were married in a civil, not Catholic, ceremony.

Deodato praised the court for its "brave and courageous attitude in trying to preserve the institutions of the state."

And in Florence, Italy, a court of three Roman Catholic judges issued a 6,000-word opinion saying its conviction was based on the constitutional rights of Italian citizens.

These rights, said the court, must be protected against any infringement by the Church.

The opinion rejected the argument made on the bishop's behalf that he acted within the framework of the Lateran Pacts signed in 1929 and regulating Vatican-Italian relations. It said the agreements contained no provision for a case of this kind.

Almost as quickly as it started, the clamor of protest inside Italy quieted. One reason: Christian Democrat party

leaders made it known that each syllable of contention could mean a vote lost in the May 25 general elections.

Ordinary folks received news of the conviction with frank amazement. Prior to the trial most Italians were convinced the government was securely in Jesuit hands. Now they aren't so sure. The independence of the magistrates has given many new hope and a new sense of their nation's dignity.

Communists are as embarrassed and as silent as their adversaries. For them this display of anti-clericalism has been more than they ever hoped.

Outside Italy, observers said the case would go a long way to solve the problem of church-state relations. But few Italians held such a view. At best they thought it might show the tangle more clearly.

The Concordat, a Fascist instrument of 1929 acknowledging Roman Catholicism as the official religion in Italy, was incorporated into the 1948 Constitution, but as an old patch on a new garment. As a result there are irreconcilable conflicts of law.

The Constitution says, "The Roman Catholic church and the Italian state are each independent and sovereign in their own realms." But the frontiers between these realms can never be well defined. In the event of border clashes, who is to judge the

dispute? Is either side likely to accept the other as judge?

No one ever disputed the right of the bishop to point out that in the law of the Roman church, two persons whose marriage does not take place in the presence of a Roman priest, are not married in the eyes of the church.

The dispute was over his right to express the church's condemnation in terms which all civilized common law considers libelous.

But there is an ideological conflict even deeper than the legal one. The Italian Constitution has its roots in the Republicanism of Mazzini—in ideas inspired by the democracies of the West, notably Britain and the U.S. These ideas owe nothing to Roman Catholicism, and nearly all to Protestantism. The Concordat, on the other hand, is a thoroughly totalitarian document. Thus, there is the strange anomaly that while Italy is a country where Protestants form only 1 per cent of the population, it has a Constitution that is 99 per cent Protestant.

The case has dealt a setback to the Christian Democrats. How much won't be known until election returns are in later this month. Before the bishop's conviction, it looked as if the party would regain an absolute majority. Protestants then might expect tightening of restrictions against them.

Another far-reaching effect of the conviction is a surge of interest among Catholic priests in becoming Protestant ministers. From southern Italy comes this comment: "Anticlericalism here is not confined to laymen. There is a form of it among the ranks of the lower clergy. They resent their exploitation and subjection."



Two Kernahan ministers—mother and son, Galal—look over family album.

Mother Preaches on Her Day

What better Mother's Day preacher than a mother?

When this idea occurred to the Rev. Galal Kernahan of Van Nuys, Calif., he didn't have far to look. He chose his own mother to preach for him on May 11.

And a practical choice it was—because Mrs. Susanna Kernahan is a minister herself.

She and her son were ordained on the same day in 1949, although Mrs. Kernahan already was a veteran of the ministry. She had preached her first sermon at 18 in a small town in Iowa. After marriage and a family, she had ministered in the Washington, D.C., slums, in two tiny railroad towns in Arizona, and in a community on the edge of Phoenix.

Now she is serving as the minister of visitation at First Church, Glendora, Calif.

Oppose IMC Merger

Strong opposition has come from Norway and Sweden to the proposed integration of the International Missionary Council with the World Council of Churches.

Scandinavian mission leaders have expressed fear that the merger would alienate some IMC members and weaken "the good collaboration of the various national missionary councils." The Pentecost Mission Church of Sweden possibly would leave the IMC if the organizations merge.

The chairman of the Norwegian Missionary Council said he is certain his council would withdraw, and, with other opposing groups, form an independent organization.

Danish leaders appear to favor integration.

Merger was approved in principle by a 58-7 vote at the IMC's quadrennial assembly in Ghana in January. And integration documents will be brought before the World Council's 1961 assembly.

Ministers, Laymen Clash

The segregation spotlight, church-wise, recently turned on Mobile, Ala., where 31 white Protestant ministers spoke out against discrimination—and 369 Methodist laymen replied.

The ministers—17 of them Methodist—endorsed a petition against racial segregation on city buses issued by 36 Negro ministers.

The white ministers' endorsement was filed at Mobile, Prichard, and Chickasaw, Ala. One of the three men who delivered it was the Rev. A. Carl Adkins of Dauphin Way Methodist Church, Mobile.

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Methodist laymen called the white ministers' action "a violation of their places" in the white churches and "hard to believe." They urged city officials to disregard the endorsement.

A Baptist church got into the act, too, by running a pro-segregation ad in a Mobile daily.

In a related development, a resolution bitterly criticizing the official Methodist position on race has been incorporated in *The Congressional Record*, presumably at the request of the Methodist church in Utica, Miss. The official board of the church formally approved the statement; later it was inserted in the *Record* by Rep. John Williams (Miss.), a Baptist.

The statement called integration "an insidious, socialistic ideology that has been accepted by a few intellectuals within our church and foisted by them on a few of the weaker minded, gullible members . . ."

The resolution neglected to quote the position of General Conference from the *Discipline*.

But Methodists aren't alone in conflict over race. Vestrymen of Christ Episcopal Church, Martinsville, Va., recently defied the bishop of their diocese by refusing financial support to a summer conference center where racially mixed youth gatherings are scheduled. They said the meetings were "illegal and ill advised," pointing to Virginia laws that "expressly forbid the mixing of races."

But in Palo Alto, Calif., 203 Methodists have signed an open housing statement, pledging to welcome all races into their neighborhood.

Signers' names will be published in a newspaper ad in an effort to "break a quiet segregation pattern."

Map of Methodism

How does Methodist organizational structure look on a map?

For the first time, a map showing jurisdictions, episcopal areas, annual conferences, and districts of The Methodist Church is available. It has been compiled and published by THE NEW CHRISTIAN ADVOCATE and TOGETHER.

Complimentary copies have been mailed to general-church agencies and to district superintendents. Others may obtain copies from THE NEW CHRISTIAN ADVOCATE business office, 740 N. Rush St., Chicago 11, Ill., upon receipt of \$1 per copy to cover postage and handling charges.

Moscow in May

As the Russian patriarchate of Eastern Orthodoxy observes its 40th anniversary on May 10, the seven churches within the Kremlin's pink walls will be in festive array. Patriarch Alexei will be in full ceremonial robes as he receives the patriarchs of Alexandria, Antioch, Romania, Bulgaria, and Yugoslavia.

Significantly absent will be Archbishop Theoclitos of Athens, though the Greek church is represented by three metropolitans (or bishops). Invited, he declined, saying that his schedule was too crowded.

Another well known absentee is Athenagoras who, as ecumenical patriarch, resident in Istanbul, is "first among equals" in Eastern Orthodoxy. His attendance would be misinterpreted in most world capitals.

Towering Athenagoras served his church for a number of years in the United States, before giving up American citizenship when he was elected to his present exalted post. A staunch friend of America, he has been in and out of favor with the Turkish government. Currently, he is out, and there are ugly rumors that he may be sent into exile for alleged "political activities."

The Ecumenical Patriarchate has been located in Constantinople (now Istanbul) since the early Christian centuries. It has been called "the first Christian city," and its schools and monasteries were refuges of Christian and secular learning when the West almost lapsed into barbarism. Roman law, Greek literature, and Christian theology have been intimately associated with Constantinople.

Understandably, the Turks resisted the relocation of the patriarchate in their midst after centuries of Moslem rule. They had two reasons: The patriarchate is international (with Central and West Europe, North and South America, Australia and New Zealand included along with 95,000 Greek Orthodox near Istanbul—a total of 52 bishops and some 2,635,000 members), and the patriarchate constitutes a spiritual state outranking any Moslem entity in Turkey. So, the Turks accepted it reluctantly at Lausanne, when they made peace with the victorious Greeks, and they have never been enthusiastic about keeping it in Istanbul.

Athenagoras was immensely popular at first. When he assumed office in 1948, he quickly turned the tide of opposition against the patriarchate. But the Turkish government accused

him of being in league with the controversial Makarios in Cyprus, and after the London talks in 1955, the Turks turned against him. Orthodox shrines and churches were burned during the riots of Sept. 6, 1955. Friendly relations between government and patriarchate were cut off, and Athenagoras now has only a "tolerated" status.

In recent months newspaper attacks against Athenagoras have increased. The atmosphere is charged with suspicion and hatred. Clergymen are suffering humiliations. The Halki Theological School has been called a "snake's nest." Some leaders in the Ankara government are trying to work out a "profitable" transfer of the

patriarchate (as rich in history, if not authority, as the Vatican at Rome) somewhere else.

Leaders in Moscow are hoping that this shift might be made to the Russian capital. If the ecumenical patriarchate could be exiled to Greece, for example, the Moscow patriarchate could claim primacy. In the name of religious liberty and religious minorities, Moscow could move in with aid (already offered and refused) and become the liberator and redeemer of Orthodoxy.

True to its genuine ecumenical spirit, the Ecumenical Patriarchate is in close relations with all Christian churches and has participated, since 1910, in fostering church reunion.



Methodist John E. Zoller, Protestant chaplain on the Geophysical Year Antarctic expedition, administers Communion on an ice ledge 40 feet below the surface, inside a huge crevasse. The ice axe in the background is stuck in the crevasse wall. Zoller, now back in the U.S.A., was in Little America 16 months.

Sees No Attendance Slump

Man's conquest of outer space will cause more people than ever to turn to the Church.

This prediction comes from Bishop Gerald Kennedy, Los Angeles, one of 12 clergymen appraising the effect of the space age in the National Council of Churches' *Outlook*.

People will attend church, the bishop wrote, as they reassess themselves and seek a deeper concept of God. Others, too, were optimistic.

"This isn't the first age in which men have been subjected to a lifetime of crisis," declared Ernest Gross, a council leader.

Riddle in the Mountains

Once strong churches in the Appalachian Mountain region are on the decline. Membership is dropping. Many are going over to "snake cultists" and "holy rollers." Only 2 per cent of the 979 churches now have full-time ministers, and more than 75 per cent have non-resident pastors.

About one-fifth of the pastors receive no salaries. Eighty per cent have had no college or seminary training, and two out of five have not completed elementary school.

"The typical church in the Southern mountain area is a static institution in a dynamic society," observes Dr. Eugene Smathers, missions executive for the Presbyterian Church, USA.

Why is this happening? To get some answers the two-year-old Appalachian Religious Workers Conference, formed by eight Protestant denominations, including Methodists, is undertaking extensive research.

In the next two years graduate students working on their doctorates will cover 234 Appalachian Mountain counties in seven states—Kentucky, Tennessee, Virginia, West Virginia, North Carolina, Alabama, and Georgia. They want to find out more about economic, health, education, and religious needs of the people.

Recently the Ford Foundation put up \$250,000 to conduct the research. Headquarters will be at Berea College, Berea, Ky., and studies will be carried out under the direction of one-time mountain boy, Dr. W. D. Weatherford, 82-year-old vice-chairman of Berea's board of trustees.

Among other leaders is Dr. Earl Brewer, Candler School of Theology, who will direct religious research. Brewer last year told the religious workers about a desperate need for more and better-trained clergymen in the mountain counties.

4 Leaders Die

Recent deaths of interest: Retired BISHOP CHARLES C. SELECMAN, 83, Missouri farm boy who worked his way up through pastorates to the presidency of Southern Methodist University and in 1938 was elected bishop . . . DR. HAROLD C. COOKE, 67, lawyer turned Methodist minister who became president of Methodist-related McMurry College, Abilene, Tex., in 1943 . . . JOSEPH B. IVEY, 93, Charlotte, N.C., founder of department store chain and well-known Methodist layman . . . EVERETT R. FILLEY, 63, Greenwich, Conn., a senior vice-president of the Texas Co., and member of the executive committee of the Board of Publication.

NEWS DIGEST . . .

SPRING TONIC. In Australia, Methodists show signs of new vitality. State conferences this spring rang with vigorous discussions on stewardship, church unity, budget schemes, prospects of the church in the future, and its place in the community. One conference expanded its Methodist Information Bureau; another appointed a full-time editor to its official journal.

SELF-SUFFICIENCY. Italian Methodists are pushing hard to become financially independent by 1961, the church's centennial year. One bright sign hints at success: members now raise 40 per cent of the \$35,000 needed annually to support ministers. Ten years ago they raised only 10 per cent.

SCROLLS SCATTERED. Biblical scholars in Jerusalem are appealing to world conscience to place new Dead Sea Scroll finds in trustworthy hands. Hundreds, perhaps thousands, of fragments are being sold over the globe. Scholars fear they will not be properly investigated.

CRIME SERMONS. Massachusetts Council of Churches will choose two sermons on gambling and distribute them in the area in its current war against crime. Deadline: June 1.

CATHOLIC PRESIDENT? Strong feeling against one is lessening, especially in anti-Catholic strongholds in the rural South and Midwest, says Dr. Lawrence Fuchs of Brandeis University.

IMPORTED SEX. Australian Methodists

want officials to clamp down hard on the flood of "cheap, nasty films" being imported from overseas, particularly the U.S.

WRITE OFF DEBT. The three-story, \$1 million headquarters of the Board of Evangelism in Nashville, Tenn., is debt free. The building, home of the well-visited Upper Room Chapel (200,000 people in five years), was dedicated at the board's April annual meeting.

MINSTRELS UNDER BAN. The Greater Lynn (Mass.) Ministerial Fellowship is urging an end to minstrel shows, which, it warns, characterize Negroes "in such a way as to perpetuate a derogatory stereotype."

KRESGE GIFT. Garrett Biblical Institute, Evanston, Ill., is \$200,000 richer. The gift, from the Kresge Foundation, carries the proviso that Garrett be ready to build new facilities by Jan. 1, 1960. Goal: a \$2 million development fund.

RARE TESTAMENT. One was recently given to Boston University School of Theology by Archbishop Makarios of Cyprus, a special student at the school, 1946-48. Scholars say it may be one of the 100 best among 4,000 known Greek manuscripts of the New Testament.

JESUITS EXPAND. Jesuit colleges in America now have under way the largest expansion program in their 169-year history. Twenty-eight schools from Boston to Seattle already have projected outlays in excess of \$127 million.

1958 PASTORS' SCHOOLS

Pastors' schools are increasingly important to The Methodist Church. Enrollment is growing, especially in the four-week approved supply pastors' schools. Pre-enrollment for this year's supply schools already has topped last year's 1,352 attendance. And annual enrollment in the one-week refresher schools has leveled off at a healthy 10,000. The ministers' weeks that are sponsored by some seminaries, and which are outgrowths of the pastors' school program, give additional thousands of ministers in-service training.

The refresher schools began in a small way in 1923. After unification, they grew in earnest. The supply schools date from 1946. Today, the church invests \$150,000 from general and conference funds in the pastors' school program each year, under direction of the Board of Education's Department of In-Service Training. Here is the schedule:

SCHOOL	LECTURERS	COURSES
Alabama Camp Grandview Aug. 25-29	Paul R. Hardin Marvin T. Judy Robert Cushman Weldon Crossland	Preaching Rural church Christian doctrine City church
Arkansas Hendrix College Aug. 25-29	Albert Barnett Mack B. Stokes Charles Johnson	How to read and study the Bible Theological trends Christian education Rural church Platform lecture
Boston Area Geneva Point, N.H. Aug. 25-29	James Wood, Edinburgh, Scotland Lester Rumble Tracy Jones Hoover Rupert Robert Hammil	City church Philosophy of modern missions Parish administration Platform
Central Pennsylvania Lycoming College Aug. 25-29	Alfred B. Haas Harold F. Carr Charles Laymon	Worship Homiletics New Testament
Dakota Lake Poinsett, S.D. Sept. 8-12	John B. Copp A. Dudley Ward	Counseling Social action
Erie Grove City College, Pa. Aug. 25-28		
Florida Youth Camp, Leesburg Oct. 6-10	Bishop Eugene M. Frank	Platform
Georgia Wesleyan College Sept. 1-5	Bishop Donald H. Tippet L. Harold DeWolf D. Trigg James	
Holsten Emory and Henry College Aug. 25-30	Bishop Edgar A. Love Bliss Wiant Russell Dicks Robert Goodrich	Church music and worship Preaching
Illinois University of Illinois Aug. 25-29	William Cannon	Church history
Indiana DePauw University Sept. 1-5	Gerald McCulloh James E. Doty James B. Houghton	Counseling Music

	Herman Stotts James Wood, Edinburgh, Scotland	Rural church and surveys New Testament
Intermountain Luccock Park Institute Grounds, Montana Aug. 25-29	Harry Denman Earl Furgeson Harold Van Sickle	Evangelism Homiletics Christian history
Kentucky Kentucky Wesleyan Sept. 1-5	Albert Barnett Robert Elliott W. D. Weatherford Everett W. Palmer	New Testament theology Pastoral counseling Church and social responsibility Preacher
Latin American Provincial California Western University Sept. 1-5		
Louisiana Centenary College Aug. 25-29	Bishop Ralph J. Magee Lance Webb W. D. Weatherford	Stewardship Preacher Christian ethics Bible
Memphis Lake Shore Camp Ground Aug. 25-28	Bishop Donald H. Tippet Tom Kepler Elmer Leslie	Platform Theology Isaiah
Michigan Albion College Sept. 1-5	E. P. Blair Bishop F. Gerald Ensley James Henley James B. Magee John Deschner	New Testament Preacher Church administration Devotional life Systematic theology
Minnesota Lake Koronis Aug. 25-29	A. C. Braun Martin Rist Bishop Edwin E. Voigt	Evangelism Bible Worship
Mississippi Seashore Assembly Aug. 18-22	James Wood, Edinburgh, Scotland W. A. Smart	Platform Interpreting the New Testament
Missouri Central College Sept. 1-5	A. Dudley Ward Robert Cushman George Baker Paul Galloway	Community and social action Christian doctrine Homiletics Platform
Nebraska Nebraska Wesleyan Oct. 6-10	Bliss Wiant	Christian and ministerial ethics Church music
New Mexico Assembly Ground, Sacra- mento, N.M. July 28-Aug. 1	Bishop W. Angie Smith	
North Alabama Birmingham Southern College June 23-27	Lindsey Pherigo Hoover Rupert Wesley Bransford	New Testament Church management Evangelism
North Carolina Duke University Aug. 4-7	James Wood, Edinburgh, Scotland Lowell Hazzard Bishop Donald H. Tippet George Fallon	Interpreting the Bible today Theology of evangelism Christian higher education Preaching
North Mississippi Camp Lake Stephens Aug. 25-29	A. J. Walton	Religious education
Ocean Grove, N.J. North End Hotel June 16-20	Howard C. Kee Paul Maves Keith Keidel	New Testament Group dynamics Counseling
Ohio Area	Austin Lovelace	

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SCHOOL	LECTURERS	COURSES
Ohio Wesleyan Sept. 1-4	Lowell Hazzard Mack B. Stokes Edgar N. Jackson Robert Bodine	
Oklahoma Oklahoma City University Oct. 27-31	Edwin Fair J. K. Mathews	Counseling Missions
Portland College of Puget Sound July 28-Aug. 1	Bishop M. W. Clair	
Puerto Rico Mameyes Camp, Jayuya July 14-19	Royer Woodburn	
Rio Grande Methodist Encampment, Kerrville, Tex. Aug. 11-15	John Deschner	Theology
St. Louis Area (Central Jurisdiction) Lincoln University, Jefferson City, Mo. Aug. 18-22	Albert Barnett J. D. Foy	Bible Administration of the urban church
South Carolina Wofford College June 16-20	J. H. Hanger Thomas Kepler Bishop J. Waskom Pickett	Contemporary thinking about Jesus Missions
Southern California California Western University Sept. 1-5	Ernest Colwell Bishop J. Waskom Pickett	New Testament Our world and our message
Syracuse Area Syracuse University Sept. 7-11		
Tennessee Beersheba Springs Sept. 8-12	Thomas Kepler Charles Allen James Houghton	Prayer and worship Preacher Music
Texas Southwestern University June 23-27	J. Richard Spann Howard Greenwalt A. S. Turnipseed	Board of ministerial training workshop
Troy Green Mountain College, Poultney, Vt. June 23-27	Henry Johnson Davie Napier D. Wesley Soper	Youth work and Christian education Old Testament Theology of evangelism
Virginia Methodist Assembly, Blackstone July 7-11	Bishop F. Gerald Ensley Edgar N. Jackson Claude Thompson	Psychology for the pastor American theological developments
Westminster Western Maryland College Aug. 25-29	James B. Magee Fred Holloway W. J. Faulkner	
West Virginia West Virginia Wesleyan Aug. 25-28	Ronald Sleeth William Douglas Lowell Hazzard	Public speech and homiletics The ministry Theology of sacraments
Wisconsin Area Lawrence College Aug. 25-29	Douglas Steere Albert C. Outler Nolan B. Harmon	Ministerial ethics

APPROVED SUPPLY PASTORS' SCHOOLS

Atlanta Area (Central Jurisdiction)
Gammon Theological Seminary, Atlanta, Ga.
July 7-Aug. 3

Baltimore Area (Central Jurisdiction)
Bennett College, Greensboro, N.C.
June 23-July 18

Candler School of Theology
Emory University, Ga.
July 21-Aug. 15

Duke University Divinity School
Durham, N.C.
July 15-Aug. 8

Garrett Biblical Institute
Evanston, Ill.
July 28-Aug. 7

New England
Boston University
July 28-Aug. 22

New Orleans Area (Central Jurisdiction)
Waveland, Miss.
June 23-July 18

Perkins School of Theology
Dallas, Tex.
June 10-July 10
July 11-Aug. 14

Rio Grande
Southern Methodist University, Dallas, Tex.
July 11-Aug. 14

St. Louis Area (Central Jurisdiction)
Lincoln University, Jefferson City, Mo.
July 1-28

Western Jurisdiction
College of the Pacific, Stockton, Calif.
July 23-Aug. 19

Westminster
Wesley Theological Seminary, Westminster, Md.
June 16-July 11

New Schools Push Plans

Leaders in the establishment of two new Methodist theological schools and relocation of a third are deep in plans for buildings, budgets, and staffs.

Wesley Theological Seminary now is within \$100,000 of its \$1.5 million goal to match a gift from the Kresge Foundation. Officials are optimistic the \$100,000 will be raised by the end of the year.

The school, an enlargement of Westminster Theological Seminary, Westminster, Md., will move to the campus of American University, Washington, D.C., this fall.

Cornerstone laying ceremonies for the first two buildings took place Apr. 29. The occasion marked the completion of the combination chapel-office building. The second building, a dormitory, is in early stages of construction.

Two new schools, in Kansas City, Mo., and Delaware, Ohio, have made new strides.

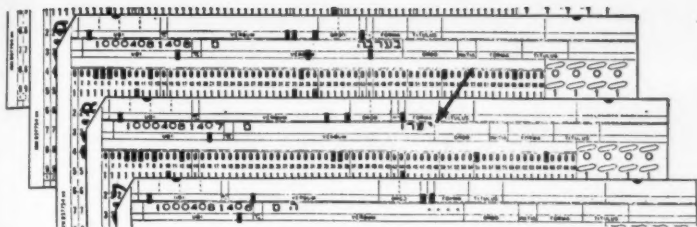
Trustees of the Kansas City school (named National Methodist Theological Seminary) have agreed on a \$115,000 operating budget, exclusive of building funds. Now on hand: \$44,573. The executive committee now has authority to select a president.

The school is scheduled to open on the campus of National College for Christian Workers in 1959 for first-year students, in 1960 for first and second year students, and in 1961 for a full three-year course.

Ohio officials report money for an operating budget will be available in June from the Board of Education. Key personnel are expected to be selected soon after June 1.

At a recent meeting, members of the school's provisional organization considered building styles. And the treasurer reported \$1,423,750 total receipts.

Bishop Hazen G. Werner, Columbus, is urging continuation of the provisional organization's work after selection of trustees.



The arrow points out words "make straight" (one word in Hebrew) transferred to an IBM card. During first steps of the indexing, each of the 29,245 words from the Scrolls under study was punched on a separate IBM card. The information from these cards was later put on tape for speed processing.

comes up with its alphabetical order in the scrolls dictionary together with information relating to its original location.

Muilenburg explained that in ancient writings translation constituted interpretation. The analysis of words used, he said, and their relationship will provide the key to translating as well as dating manuscripts.

The mechanical index also will be of great assistance in making "qualified" guesses about words in mutilated scroll fragments. The computer is capable of analyzing words preceding and following gaps. Thousands of words are electronically scanned until 705 finds one that most nearly fits into context.

How Moral Are Motorists?

Officials concerned with traffic safety are admitting increasingly that the problem of the automobile driver is basically a moral problem. And that goes double for the automobile driver who drinks.

These moral obligations were highlighted by religious leaders taking part

in a recent two-day conference of the President's Committee for Traffic Safety in Chicago.

And still earlier, in Atlantic City, N.J., 150 clergymen and laymen from 11 eastern states hammered hard on the "sin" of careless and drunken driving.

Both meetings came to similar conclusions: all safety programs should stress moral and religious issues. With 103 million Americans identifying themselves with religious denominations, churches have a tremendous responsibility, points out John T. Kenna, director of the National Safety Council's church activities division.

In the religious section of the Chicago meeting, leaders listed two dozen or more specific ways religious groups could help, including:

Annual traffic safety emphasis in the churches.

Educating every driver to reflect his moral obligations, including the commandment, "Thou shall not kill."

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chemical testing of drunken drivers.
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 concern from punishment to preven-
 tion of death and property damage.

How Much Persecution?

Most U.S. Protestant leaders are
 cautious, but at least one has come out
 favoring a revived Catholic proposal
 for an impartial study of religious per-
 secution in Colombia.

Dr. Stewart W. Herman, executive
 director of the Lutheran World Fed-
 eration's committee on Latin America,
 says, "There is no doubt that Protes-
 tant elements would welcome this sort
 of impartial investigation . . . The re-
 sults would not only serve to estab-
 lish the facts, but would bring about
 working relations among Christians
 which would provide greater spiritual
 and educational benefits to the Co-
 lombian people."

America, Jesuit weekly, suggested
 a team of social scientists, financed
 by a large foundation, be assigned to
 gather the facts on Protestant perse-
 cution reported by evangelical news
 sources.

America charged the Evangelical
 Confederation of Colombia with
 setting up a "pattern of misrepresen-
 tation" in its news releases to "keep
 the religious persecution pot boiling."

But Herman declared, "There is
 every reason to believe these releases
 have been carefully checked before
 publication and that the facts are
 true."

Five years ago Catholics proposed a
 similar objective inquiry. Protestant
 leaders have been debating it ever
 since seeking ways to assure that it
 would cover legal as well as sociologi-

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cal aspects of the issues, and that both investigators and sponsors would be acceptable to the two faiths.

Recently, with the downfall of the Rojas Pinalla regime in Colombia, there has been a decrease in violence against Protestants, writes Dr. Richard M. Fagley, World Council of Churches executive, in *The Christian Century*. But "the repressive decrees of the discredited dictatorship remain," he warns.

Ban Pastors From Lodges

Representatives of four Lutheran bodies discussing merger have turned thumbs down on the membership of pastors in lodges—a move that may hasten total Lutheran unity.

The problem has been a major obstacle in merger proceedings of the United Lutheran Church in America, Augustana Lutheran Church, Finnish Evangelical Lutheran Church (Suomi Synod), and American Evangelical Lutheran Church.

All but the ULCA are traditionally opposed to clergy membership in lodges, but at a recent meeting ULCA representatives agreed to join in an anti-lodge statement.

And in another action, the four churches worked out a compromise on the thorny issue of theological education. Supervision of the seminaries in the new church will be shared by the central body and its respective synods.

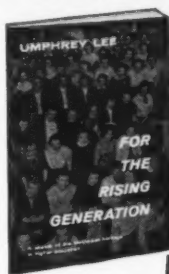
The churches have agreed on 1960 as a target date for completion of union documents. And they have renewed their invitation to all other Lutheran bodies to join them in eventual merger.

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The Methodist Heritage in Higher Education

FOR THE RISING GENERATION

Umphrey Lee



In outlining the story of the Methodist heritage in higher education, Dr. Lee shows how the Methodist movement, led by scholar and evangelist John Wesley, everywhere established schools with its churches.

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Mr. Wicke



Mr. Williams



Mr. Moore



Mr. Forsyth

PEOPLE GOING PLACES

THE REV. ALLEN J. MOORE, Wesley Foundation director in Denton, Tex.—will head Christian education for young adults for the Board of Education's Division of the Local Church, Nashville.

THE REV. MYRON F. WICKE, Board of Education staff member for nine years—named dean of the College of Arts and Sciences, at Southwestern University, Georgetown, Tex., effective Sept. 1.

BISHOP SANTE U. BARBIERI, Buenos Aires—back in Argentina from Rome, after a short teaching stint at the Waldensian School of Theology.

Germany's PASTOR MARTIN NIE-MOELLER—re-elected by a narrow margin to an eight-year term as president of the Evangelical Church of Hesse and Nassau. Last month Niemöller visited Czechoslovakia and Hungary.

THE REV. JOHN CLAYTON, TRAFCO supervisor of production, Nashville—elected associate director of program and production.

THE REV. NATHANIEL F. FORSYTH, retiring from the Board of Education staff—will become chairman of the social science division at Athens College, Athens, Ala.

THE REV. WAYNE ARTIS, professor at McKendree College, Lebanon, Ill.—new president of the Association of Professors of Town and Country in Methodist colleges. Other officers: THE REV. OTIS G. CARNES, Central College, Fayette, Mo., and THE REV. HOWARD T. MOODY, JR., Kentucky Wesleyan College, Owensboro.

THE REV. HARRY L. WILLIAMS, Board of Evangelism associate secretary for 14 years, now director of the department of field service—named minister of evangelism and stewardship, First Methodist Church, Pasadena, Calif., effective Sept. 1.

THE REV. WESLEY M. WESTERBERG, president of Kendall College, Evanston, Ill.—one of 10 persons to receive the city's 1958 Brotherhood Award for outstanding work in human relations.

THE REV. GENE DURHAM, well-known director of the Methodist Stu-

NEW CHRISTIAN ADVOCATE

dent Foundation at Northwestern University since 1942—resigned. Durham has been state director of the Illinois Methodist Student Movement for the past 10 years. His future plans are uncertain.

DR. DARRELL D. RANDALL, son of a Methodist minister, international economist, and expert in problems of underdeveloped countries of Asia and Africa—joined the National Council of Churches. He will be associate executive director of the department of international affairs.

DR. GLEN JOHNSON, for 12 years minister of music at First Methodist Church, Dallas—resigned to accept a similar position at Lovers Lane Church in the same city.

THE REV. MILTON A. HEITZMAN, minister of First Congregational Church, Beardstown, Ill.—new director of educational evangelism, National Council of Churches.

DEATHS . . .

GEORGE W. BARNES, retired member of Idaho Conference, Mar. 12.

LESLIE C. BOCKES, retired member of New England Conference, Mar. 14, in Boston.

MRS. SAMUEL P. BOONE, 93, widow of member of Central Pennsylvania Conference, Mar. 10, in Hazleton, Pa.

MRS. I. W. CHALKER, wife of retired member of Alabama-West Florida Conference, Mar. 13, in Chaton, Ala.

H. ALLEN COOPER, pastor of Perrysburg (Ohio) Church, Feb. 23.

MRS. M. F. COX, wife of pastor of Asbury Church, Clinton, Tenn., Feb. 17, in Red Bank, N.J.

MRS. GEORGE L. DAVIS, former mis-

sionary to China, Mar. 28, in Winter Park, Fla.

CHARLES H. EDGAR, pastor of South Church, Bellaire, Ohio, Mar. 9.

MRS. WILLIAM A. A. FORTNER, widow of member of Genesee Conference, Feb. 28, in East Rochester, N.Y.

MRS. CLARE J. HEWITT, 80, widow of member of Rock River Conference, Feb. 18, in Elgin, Ill.

MRS. WILLIAM HINTS, widow of pastor in Colorado and Wyoming, Mar. 15.

W. W. HULL, 90, retired member of Nebraska Conference, Feb. 20, in Holdrege, Neb.

O. WESLEY JANZEN, 39, pastor of Willow Glen Church, San Jose, Calif., Feb. 24, following a heart attack. He was a member of the Commission on World Service and Finance.

W. MAYLAN JONES, 71, retired member of Michigan Conference, Mar. 13, in St. Petersburg, Fla.

MRS. D. D. KAUFFMAN, widow of member of Central Pennsylvania Conference, Feb. 25.

CLARENCE J. LUTHER, 48, pastor of Rockwell Church, Nedrow, N.Y., Mar. 7.

JAMES EZELL MCSWAIN, retired member of Western North Carolina Conference, Feb. 16, in Greensboro, N.C.

GEORGE D. PARKER, 87, pioneer missionary in Brazil, Feb. 13, in Jacksonville, Fla.

E. J. PFEIFFER, pastor of Chatham (Ohio) Church, Mar. 8.

ROBERT H. PFEIFFER, 66, Harvard University professor and member of Genesee Conference, Mar. 16. He was one of the world's noted authorities on the Old Testament and archaeological research.

MRS. J. LESTER SHOWALTER, wife of supply pastor, Mar. 11, in Grampian, Pa.

ARLINGTON SINGER, retired member of North Indiana Conference, Mar. 8, in Warren, Ind.

CHARLES H. SULLIVAN, 62, pastor of Galloway Church, Greenwood, S.C., Feb. 15.

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Persons attending the Easter sunrise service of the Christian Church, Xenia, Ohio, receive a religious memento: small potted plants (symbolic of the Resurrection), vestpocket editions of the Gospels, or bookmarks with scriptural references.

To help integrate new members into the fellowship at Central Park Methodist Church, Chicago, Ill., at a periodic dinner meeting each person on the official board introduces himself and summarizes his duties, responsibilities, and opportunities.

Ordinary paper bags advertise coming events for one church. Local stores supply the bags; the church prints its notices on them with a duplicating machine; and the bags are returned to the stores to be used in the usual way. This gives the church effective publicity very cheaply.

Young adults who are physically handicapped make up the Eveready Club of Zion Baptist Church, Xenia, Ohio, along with members unable to attend regular meetings, because they care for invalids at home, and parents of very young children. Meetings are held every three months, and the group sponsors one program a year for the church. Money from the monthly dues of a dollar is applied as needed in the church program.

NEW CHRISTIAN ADVOCATE

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Realistic Prayer for the Atomic Age

By SYDNEY J. HARRIS

Columnist for the Chicago Daily News

GOING through the notes crammed into my desk drawers the other morning, I came across a clipping that I had stored away on the day the United States opened its nuclear detonation season.

The test began with a short prayer intoned over the intercom by the warship's chaplain:

"Unto us who are privileged to draw aside the curtain into the secrets of thy universe, teach us that our whole duty is to love thee our God and to keep the commandments."

Presumably there is at least one commandment that a chaplain on a warship is in no position to invoke. It would seem a trifle awkward to enjoin "Thou shalt not kill" just before the detonation of a bomb with the power of several million tons of TNT, capable of killing a few hundred thousand of his children.

Instead of the pious sonorities of this prayer, I suggest a much more realistic invocation to be given by the representatives of the Lord whenever they happen to be present on similar fraternal occasions. It would go something like this:

"Unto us who have the pride and the presumption to release the most

devastating forces of nature, O Lord, be merciful;

"Protect us from cardiac contusion;

"Preserve us from cerebral or coronary air embolism;

"Guard us from the dreadful consequences of respiratory tract hemorrhage;

"Allow us not to suffer from pulmonary edema;

"Save us from the trauma of distended hollow viscera;

"Withhold from us the horrors of hemorrhages in the central nervous system;

"Visit these catastrophes upon our enemies, not upon us, and we promise to love thee and keep the commandments—all except one, O Lord."

This, at least, would be an honest and meaningful prayer. No nonsense, no hypocrisy, no solemn theological jargon to disguise and sanctify the power of the bomb.

The Lord, I am sure, would not grant this prayer—but it would not, at any rate, be an insult to his intelligence and an affront to his benevolence. Sometimes I think he must be more discouraged by the blindness of his shepherds than by the folly of his sheep.

Reprinted from the *Chicago Daily News* (Oct., 1957), copyright, General Features Corporation.

On Becoming a Methodist

EDITOR: Hilda Lee Dail's "Why I Became a Methodist" [March, p. 69] left me with a feeling of disappointment, heartache, and just a little nausea.

I knew several of the godly men who ministered to her grandparents and parents. Some of them walked until their feet literally bled to carry the Gospel, and yet she found "so little love among many of the groups."

Through her home church there went a stream of consecrated men and women, called to the ends of the earth; yet to her they showed no thought of others, "so little love."

If she has made such a successful pilgrimage "from this false world into one that has become increasingly real," it is to be wondered why she turns with such unjustifiable bitterness to indict the rock from which she was hewed. . . .

G. H. MONTGOMERY

Tulsa, Okla.

EDITOR: The article was challenging and inspiring to me. It testifies to a warm, reasonable, and creative proclaiming of the Gospel.

In a time when so many are advising a return to authoritative biblicalism, with its attendant cliché evangelism, on the one hand, or to liturgical ecclesiasticism, with its attendant homily formalism, here is a voice

which sounds a note of truth

JOHN L. KNIGHT

*Trinity Methodist Church
Columbus, Ohio*

EDITOR: The article by Hilda Lee Dail hit me forcibly as being just the thing so many of our people here in the Midwest need. I felt it was too bad to have it limited to the readers of your magazine alone. It is so well written that it should be generally read by laymen. Many people believe the things that Mrs. Dail is refuting.

WALTER NELSON

*Methodist Church
Murdo, S.D.*

EDITOR: I am writing to inquire whether you are contemplating reprints of this excellent article. I hope that others will, like myself, see the possibilities; and I urge you to make reprints available. . . .

A. A. RICHARDSON

*Hathaway Methodist Church
Garfield Heights, Ohio*

Several similar requests have come. We regret that we did not anticipate the popularity of Mrs. Dail's article and did not arrange reprints.—Eds.

The Minister's Insurance

EDITOR: Carl A. Applequist correctly describes term insurance as simple protection, in his article, "A

NEW CHRISTIAN ADVOCATE

Minister and His Insurance" [March, p. 52], but he adds that "because of increasing costs and unavailability at the higher ages, term insurance is recommended only for protection against temporary needs and not for a lifetime plan."

Really, when augmented by separate savings, term insurance is one of the best of lifetime plans, especially for a young person. Savings pay him a higher rate of interest. Over the years, as his savings funds mount up, he can decrease the face value of his term policy. At an older age, he can drop insurance altogether. . . .

A splitting of insurance (protection) and savings is the most prudent and flexible of all plans.

EMORY BURTON

Oregon, Ill.

Religion and Rhythm

EDITOR: Is "Worship Through Movement," by LaDoris Morgan [March, p. 23] a serious attempt at indoctrination, or just a suggestion for fun?

Is this really a Methodist way of worship? Is this a Christian way? If so, then why condemn the ancient cult of fertilization with its "dance movement" and so-called "temple prostitution?"

Is it really necessary to convert our churches into some sort of a "mysterious ballet" or a "theater of *Comedia Religiosa*?"

GREGORY I. YASINITSKY

First Methodist Church
Tranquillity, Calif.

EDITOR: True, dancing was involved in religious worship, but always under

the scorn of the ancient fathers of high, austere, moral religion. (See 1 Sam. 7:6 ff. and 1 Chron. 22-29).

To indicate that dancing was used in the ancient past does not justify it as a mode of worship. So, too, was human sacrifice and temple prostitution.

Paul's strict discipline concerning the role of women in the gentile church was necessary to assist in distinguishing the growing Christian Church from other religious bodies whose use of fertility rites is notorious to this day. . . .

LAWRENCE D. BOYER

Methodist Church
Western and Swanton, Nebr.

EDITOR: Thanks for the article. It was well written, and with valuable emphases. I have sent a copy to the illustrator, Lois-Louise Hines. . . .

MRS. WALTER A. TAYLOR

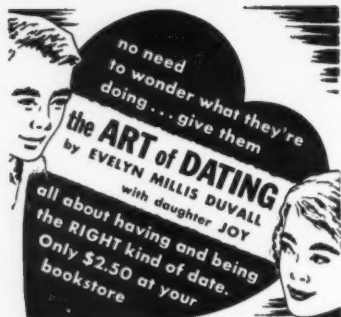
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Courage, According to Job

EDITOR: The exhortations in David Wesley Soper's "Courage to Die, Courage to Live" [March, p. 42] are laudable, but why did he prostitute the Book of Job to bring them out? For instance:

Job 19:25-27 can hardly be quoted to support Dr. Soper's statement, "Resurrection means that God is good." The text is so obscure that it is impossible to tell what Job meant, but the book certainly didn't mean that.

Job 13:15 is quoted, "Though he slay me, yet will I trust him . . ." which is the King James Version and suits Dr. Soper's purpose. The Re-



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vised Standard Version reads, "Behold, he will slay me; I have no hope; yet I will defend my ways to his face." This didn't suit Dr. Soper's purpose.

Repeatedly, he maintains that Job had "total confidence in God" and trusted in God's "unconditional love." He ought to read Job again!

L. NORMAN DEMING

*Methodist Church
Seneca Castle, N.Y.*

Map Makers Praised

EDITOR: Thank you for the map of the geographical boundaries of the organizational structure of The Methodist Church. I have just put up the map on my study wall.

I am enjoying THE NEW CHRISTIAN ADVOCATE. . . .

MONFORD L. JACKSON

*Utah-Western District
Colorado Conference*

Praying for People

EDITOR: The Methodist pastor's article, "I Pray for My People" [Dec. 1956, p. 31] led me to pray for my people—by appointment.

I began by preparing a guide for individual or family devotions. I mailed a copy to each member family, sending out a few letters each week. The response was gratifying; a surprising percentage of people expressed appreciation.

A victim of multiple sclerosis, in a wheelchair, told me at the church door: "Your prayers helped me when I was quite depressed."

WILLIAM C. SANFORD

*Methodist Church
Paradise, Calif.*

THEY SAY:

paragraphs of provocation

These paragraphs dare you to exercise one of your less-used mental muscles. If you decide to accept what is said, you have been awake in the process. If you reject it, you have had to find a reason. He was wise who said, "A difference of opinion is the most interesting thing in the world."

What Sin Means

TO LIVE in the Spirit means to be redeemed from the clutches of this present evil world and to walk in newness of life. This can only mean newness of social life, since there is no other kind of human life. If our faith is not indefensibly social we are walking in craftiness and handling the Word of God deceitfully. The worst blasphemy is that of an unethical evangelicalism: it is what the sin against the Holy Ghost really means.

—J. S. WHALE in *Christian Doctrine* (Cambridge University Press)

Are You a Christian?

IN MY WORK I have assisted more than 100 institutions in the finding of presidents. Likely because the Christianity of any prospect for the office is assumed, I can recall only one instance where the question, "Do you know this man to be a Christian?" was asked. Strangely enough, the man about whom the question was asked was a minister.

The question is apropos, regardless of whether the man is an ordained minister or a layman. In this connection, I have not discerned any appreci-

able difference between minister and layman in concern for the Christian life of their institutions. Ordination is no substitute for dedication. Without dedication a man with orders can be an ineffective influence for Christ and his work.

—JOHN O. GROSS, general secretary, Division of Educational Institutions in address, "The Role of the Trustee in Making Our Colleges Christian."

Man Is Bored

IN OUR country, and all over the West, our problem is not cruelty; it is not destructiveness, it is boredom. It is that life is meaningless. It is that people live and feel they are not alive, that their life runs out of their hands like sand. And, anyone who is alive and—consciously or unconsciously—knows he is not alive, feels repercussions which very often in those who have retained a little bit more sensitivity and aliveness, result in a neurosis.

These are the people who come to analysts today. Consciously, they complain about the bad marriage or the bad job, and this and that; but, if you ask what is really behind all that, the answer is usually that life

doesn't make sense. They sense that they live in a world in which they should be excited, interested, active; and they seem dead and inhuman.

—ERICH FROMM, professor of psychoanalysis, University of Mexico. From a lecture on "The Ethical Problem of Modern Man."

Is Bravery Outmoded?

IT IS obvious that an unarmed man has more courage than an armed man. For as Gandhi said: "If you are so brave that you can throw away your armaments and stand before the world unarmed, you are brave indeed."

Now this argument does not imply that we should not work to get agreement for disarmament. Russia has repeatedly offered to reduce her armaments. But we always see a flaw in the proposal. Perhaps it would be better to agree. Naturally, we should also try to get world government and support the United Nations, in other words, cultivate world loyalty. Let us abandon narrow nationalism. Let us encourage interchange of the peoples of different races and nations. But let us remember in the long run that we have to face up to the challenge of whether or not to follow Christ's law of love and truth.

If we really decide to follow his way, then we can hardly use atom, hydrogen, or cobalt bombs not to mention bacteriological warfare and all-out war. Reliance on world warfare is as outmoded as the stagecoach or the bow and arrow. Let us go bravely forward into the atomic age trusting in moral and spiritual values and renouncing the lethal weapons of mass murder.

—JEROME DAVIS, in *Religion in Action* (Philosophical Library)

Why Some Are Cynical

SOMEONE has suggested that the three A's are the forces that shape American society today: abundance, atomic energy, and automation. These are but danger signs on the road toward the loss of personal identity in our mass-minded society. When we lose our sense of personal identity, we lose with it our sense of personal responsibility. Some are cynical because they see what individuals have done in misusing places of power and influence. Still, the Christian Gospel holds to the inherent sacredness of human personality.

—HOOVER RUPERT, First Methodist Church, Jackson, Mich.

Keep the Churches

IN BALTIMORE, we are demolishing slums, erecting huge housing projects, striving to create air space and recreation space as well as modern business facilities in the old center of the city. All this is admirable work; but it is dealing entirely with the physical environment and with material advantages.

I am anxious to see clean, comfortable, airy living quarters rise in downtown Baltimore. I am anxious to see parks and playgrounds and beautiful office buildings appear. But if this were to be accomplished by the disappearance of the sanctuary of the Lord, it would be a triumph of the heathen heart and a tragedy for the city we love.

Urban renewal should include the urban churches.

—GOVERNOR THEODORE R. MCKELDIN, of Maryland, on the 70th anniversary of Rogers Memorial Church, Baltimore.

The CHURCH and the LAW

F. MURRAY BENSON
Attorney and Methodist Layman

This column will digest court decisions pertinent to churches and pastors. Limitations of space require oversimplification of the facts and the decisions. There is no attempt here to give legal opinions.

THE CASE: St. Malachy's Home, New York City, a religious corporation conducting a church bazaar, had a wheel-of-chance device in which each person paid 10 cents and each received a prize. The element of chance lay on which prize the wheel stopped. The state had prescribed rules for charitable soliciting on the streets and also had a criminal law stating that keeping a gaming device in a religious building was a misdemeanor. When the city stopped the function, the church sued to enjoin it.

Decision: The court held that public soliciting did not apply to the bazaar, but declared the lottery wheel in violation of the statute, even though each participant received a prize. The court said that interpreting the statutory language was its duty, despite the purpose the money was to serve, and stated that to exempt this act was a legislative power. [HOME V. HYLAN, 200 NYS 856 (1923)]

MAY, 1958

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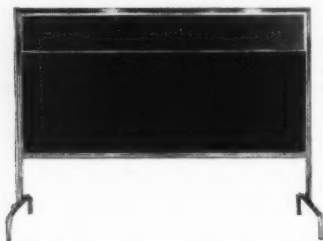
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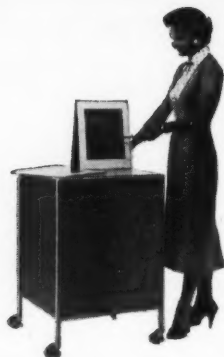
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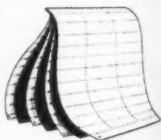
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NEW CHRISTIAN ADVOCATE

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LITTLE JIMMY was lefthanded and offered his left hand when a caller wanted to shake hands with him. Later his father criticized his conduct mildly and told him that he should try to do things in the right way, which is with the right hand.

Jimmy thought awhile, and then he said, "But, Daddy, it can't be wrong; that's how God does everything. He has to, because the Bible says that Jesus is sitting on his right hand."

—Methodist Recorder

PARSON (meeting a neighbor bringing home a load of hay): "Wouldn't it be better if you attended services instead of working this way?"

Farmer: "To tell the truth, Parson, I ain't figured out yet whether it would be best to sit on a load of hay and think of religion or to sit in church and think of hay."

—The Lion

AS SUPERINTENDENT of Ardmore District, Oklahoma, I was trying to raise extra money for preacher families who were not receiving enough financial support. At a district layman's meeting, I presented a card which read, "To supplement the inadequate salary of some pastor."

One laymen gave me a nice check and on the lower left side wrote, "For some inadequate pastor."

—WILLIAM B. SLACK, Denton, Tex.

MAY, 1958

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MISCELLANEOUS

THE ANNUAL CORPORATION MEETING of Sky Lake of Wyoming Conference, Inc., will be held in Elm Park Methodist Church, Scranton, Pennsylvania, at 2 P.M., on Thursday, May 8, 1958.

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We Want to Know

WHEN THE CANDLES DRIP

What is the best way of removing drippings on brass altarware? The candles are of bees' wax.

Hot wax takes off the lacquer finish on brassware and, when the air touches the unprotected metal, it tarnishes. A way should be found to keep candles from dripping. Tarnished brass needs to be refinished and relacquered.—Eds.

MINISTRY TO THE DYING

Suppose there is a serious accident, on the highway or the railroad right-of-way, and many people are left dying. The Roman Catholic priest comes to minister the last rites to his people. The Protestant minister comes too. Does he have more to do than carry blankets and coffee to those in need? Maybe he should take last messages to the next of kin. He might even pray with the dying. But has he a special function in such a crisis?

Because Protestants do not believe, as Roman Catholics do, that the Church in itself is the only means of salvation, the minister's function is different from that of the priest. But he can comfort and counsel, just as he ministers to the dying in the hospital. And his ministry may be more helpful than the Catholic's sacrament of extreme unction.—Eds.

Together

PREVIEW



THE COAL PASSER WAS A PREACHER

by Don S. Fleming

Last summer a Methodist minister joined the crew of a Great Lakes freighter to work in the boiler room with as rough and ready a group of men as you would ever meet. This is the absorbing story of a man who, at 50, took a back-breaking job in order to return to seminary for graduate study; of a man who took Christ with him into the firehold—where none knew he was a preacher.

THE CHRISTIAN FAMILY

a Color Pictorial

Don't miss this eight-page pictorial, one of the most beautiful and inspiring we've featured since the first issue in October, 1956. A reader-participation feature, this drew more than 4,000 entries from photographers throughout the nation.

BOY MEETS TEDDY

by Harry F. Rieseberg

Mr. Rieseberg has spent a lifetime as an adventurer in far lands and under the sea, but a high point came 47 years ago—when he was 17. That was the day he was introduced to

President Theodore Roosevelt, his boyhood hero. Because Teddy didn't forget him, the meeting led to the boy's going to Africa on one of the Rough Rider's most memorable explorations.

WHAT'S WHAT ABOUT CAR DATING?

by Dr. Evelyn Duvall

A thought-provoking chapter has been excerpted from Dr. Duvall's new book, *The Art of Dating* (Association Press). This is another of those TOGETHER features aimed at helping both parents and teen-agers with a common problem . . . this one as old as the automobile itself. The writer is the wife of a minister. She is active in family life work of the National Council of Churches.

WHO SHOULD OWN THE MOON?

Midmonth Powwow

A year ago this discussion by four well-known men in the fields of politics, religion, science, and diplomacy would have seemed far-fetched. Not so today after four satellites have been put into orbit and nations are frankly eyeing the possibility of sending men to the moon. Viewpoints on the sub-

ject are provided by Sir Leslie Munroe of New Zealand, Sen. John Sparkman of Alabama, Bishop Marvin Franklin of Mississippi, and Dr. John F. Hagen, director of the U.S. Naval Research Laboratory.

THE FAITH OF SHEP

by Joel F. Overholser

Pastors don't usually preach funeral services for dogs—but such a service was held in 1942 by the Rev. Ralph Underwood at Fort Benton, Mont. Perhaps you'll agree that this fascinating little story of Shep's faithfulness and devotion is a sermon in itself.

SO YOUR SON'S BEEN CALLED UP!

by Chaplain Paul K. McAfee

Your son's two years of service need not be a waste of time. They can be a preparation for life and service, says Chaplain McAfee who has seen thousands of young men put on the uniform of their country. He has some important advice, too, for parents who can help a boy take advantage of what military service has to offer these days.

CRUSADE IN CUBA

a Pictorial

Here's a photographic report in color covering the activities of a party of 122 Methodist ministers and eight laymen who recently spent two weeks of intensive evangelizing in Cuba. Because of these crusades (this one was the eighth), Methodism is making real strides in that country.

THEY CALL THEM 'METHODIST COWS'

by Lewis Nurdyke

Around Wichita Falls, Tex., a lot of fine, fat cattle are wearing the

"MF" brand. That's the brand of the Methodist Foundation—a livewire organization of church people who are raising thousands of dollars and, more than incidentally, are helping many a Christian "stray" back into the home corral. Perhaps there's a suggestion here for something around your own community.

HAVE BOATING FUN, BUT PLAY IT SAFE

by Frank G. Clement

Through boating and other water sports many Methodist families are being brought closer together in healthful recreation. But there are hazards involved, as the governor of Tennessee writes. He almost lost his life while water skiing two years ago. What he learned from the near tragedy is important to all who contribute to the continued growth of water sports throughout the nation.

GOD ANSWERS BY LITTLES

by Herbert Welch

Methodism's oldest bishop finds the world a strangely mixed one today. "It contains the easy and the hard; the safe and the perilous. It is quite evidently a home for humanity but is not meant as a nursery for the coddling of perpetual infants." Most of us are impatient to bring about progress, he believes. We ask for miracles—but God seems to answer us by littles.

THEY PIONEERED A PARSONAGE

a Pictorial

In Hotchkiss, Colo., church members donated 1,300 hours of labor to erect a three-bedroom parsonage. A picture story which proves old-fashioned neighborliness isn't necessarily a thing of the past.

MEMO FROM
THE CHRISTIAN HOME
TO: All Pastors

Dear Pastor,

Here are just a few ways in which other pastors and churches use THE CHRISTIAN HOME in carrying out their programs of bringing the church and home closer together.

1. Visitation teams leave copies in homes they visit.
2. Complimentary subscriptions are given by the church to new members who have children in their homes.
3. Study groups analyze family and parent problems using THE CHRISTIAN HOME as the major source of material.
4. Copies are furnished to all teachers and workers in the children and youth departments to help them better understand family and parent problems.

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